UNFINISHED WORK IN PROGRESS

!he aidemmocigarT ammuS
Summa Tragicommedia eh!

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Cover Illustration

"Ferdinand and Miranda in 'The Tempest'"
"*Children's Stories from Shakespeare*" by John Henry Frederick Bacon (1868-1914)

E. Nesbit Raphael Tuck (ca. 1900)
Colour Lithograph

In Shakespeare's play "The Tempest," Prince Ferdinand of Naples *son of King Alonso of Naples* falls in utterly love at first sight with Miranda *a magical creation of Prospero*: (Cf. Galathea and Pumiyathon). He is quick to promise the title of queen and wife to Miranda even though he doesn't know her name. He is happy in humble labours, blinded by love.

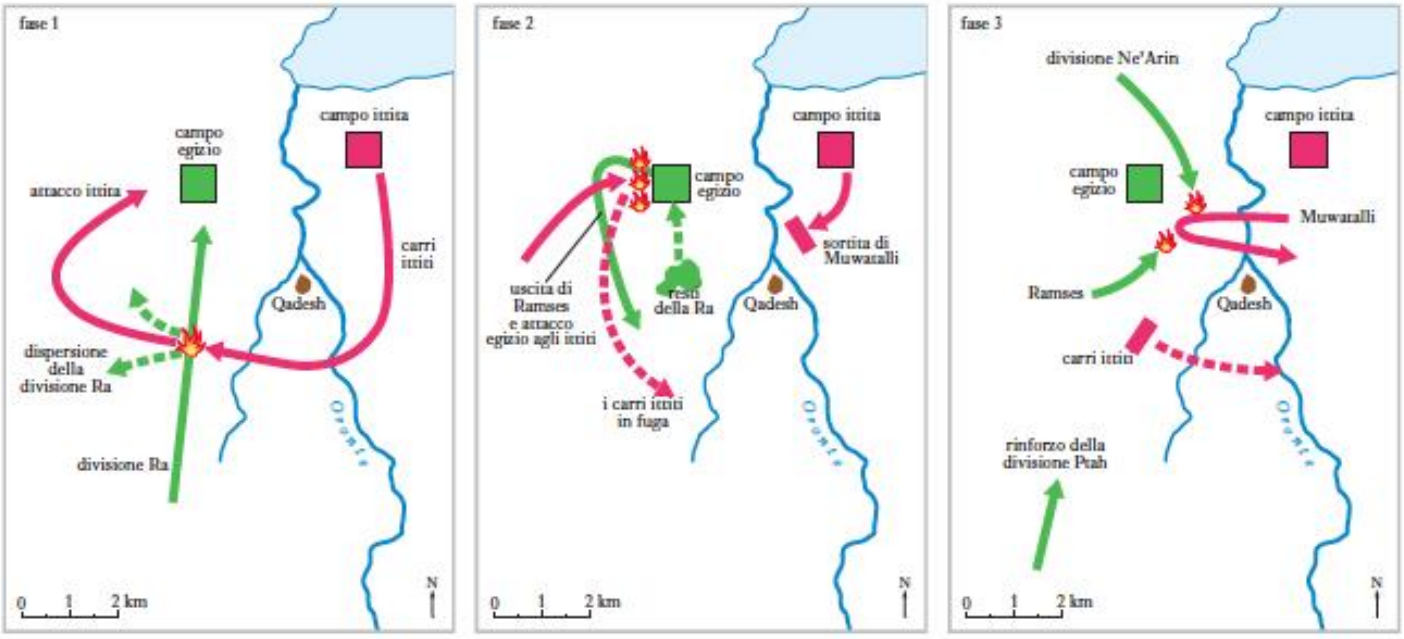
Ferdinand and Miranda are the calm center in the middle of the storm, their marriage a symbol of peace and reconciliation, and a promise for the future.

Division of the Promised Land to the children of Israel
Sidon
HITTITES
ARAMEANS
Leontes R.
Tyre
Dan
ASHER
NAPHTALI
Kedesh
Hazor
Sea of Galilee
MEDITERRANEAN SEA
ZEBULUN
Endor
ISSACHAR
Yarmuk R
Dor
Megiddo
Jezreel
Ramoth
PLAIN OF SHARON
MANASSEH
MANASSEH
Jordan River
Zaphon
Succoth
Shechem
Jabbok R.
Joppa
Shiloh
GAD
AMMONITES
DAN
EPHRAIM
Bethel
Geba
Ai
Gilgal
Rabbah
BENJAMIN
Jericho
Hesbon
Ashdod
Jerusalem
Mount Nebo
Bethlehem
Ashkelon
REUBEN
PHILISTINES
Lachish
Gaza
Hebron
En-Gedi
DEAD SEA
JUDAH
Amon R.
Beersheba
SIMEON
MOABITES
Zoar
Zered R.
EDOMITES
Kadesh

0 (km) 20
Byblos
Beirut
Sidon
Tyre
ASSYRIAN EMPIRE
Damascus
PHOENICIAN STATES
Acre
KINGDOM OF ARAM DAMASCUS
Mediterranean Sea
Umomium
KINGDOM OF ISRAEL
Samaria
ARAMEAN TRIBES
Shechem
Jerash
KINGDOM OF AMMON
Jaffa
Beit El
Rabbath-Ammon
Jericho
Ashdod
Jerusalem
Lachish
Ashkelon
Dibon
Hebron
PHILISTINE STATES
KINGDOM OF JUDAH
KINGDOM OF MOAB
Gaza
Beersheba
ARABU TRIBES
NABATU TRIBES
KINGDOM OF EDOM
Petra

Jericho
Salem (Jerusalem)
Bethlehem
Kiriath
Hazazon-tamar?
(En-gedi)
Hebron
Dead Sea
Sodom?
Gomorrah?
Bela (Zoar)
Admah?
Zeboiim?
Bozrah

Hattusa
Hatti
Assuwa
Hurrians
Isuwa
Nairi
Kizzuwadna
Carchemish
Washukanni
Aleppo
Mitanni
Assur
Assyria
Ugarit
Nuhashe
Amurru
Our-Kurigalzu
Canaan
Kassite Babylonia
Egypt
Memphis
1400 BCE


fase 1
campo ittita
campo egizio
attacco ittita
carri ittiti
Qadesh
dispersione della divisione Ra
divisione Ra
Oronte
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N
fase 2
campo ittita
campo egizio
sortita di Muwatalli
uscita di Ramses e attacco egizio agli ittiti
resti della Ra
Qadesh
i carri ittiti in fuga
Oronte
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fase 3
divisione Ne'Arin
campo ittita
campo egizio
Muwatalli
Ramses
Qadesh
carri ittiti
rinforzo della divisione Ptah
Oronte
0 1 2 km
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Canaan
c. 1300 B.C.
Cyprus
Ugarit
R. Euphrates
Mesopotamia
Byblos
Sidon
Tyre
Hazor
Realm of Yam
The Great Sea
Realm of Mot,
God of Death
R. Jordan
Jericho
Jerusalem
Egypt

!he aidemmocigarT ammuS + Summa Tragicommedia eh!

0

The Parable of the Great Banquet & the Parable of the Wedding Feast

The **Parable of the Great Banquet** is found in Luke 14.15-24. It is similar to the **Parable of the Wedding Feast** (Matthew 22.1-14), but with some significant differences: To better understand the context of the ***Parable of the Wedding Feast***, it is important to know ***some basic facts about weddings in Jesus' day***. In Jewish society, the parents of the betrothed generally drew up the ***marriage contract***. The ***bride*** and ***groom*** would meet, *perhaps* for the first time, when this contract was signed. The couple was considered married at this point, but they would separate until the actual time of the ceremony. The bride would remain with her parents, and the groom would leave to prepare their home. This could take quite a while. When the home was all was ready, the groom would return for his bride without notice. The marriage ceremony would then take place, and the wedding banquet would follow.

The story of ***Parable of the Great Banquet*** in **Luke's Gospel** was told of a dinner that Jesus was invited by the Scribes (lawyers) and Pharisees to attend. When Jesus noticed that all who had come to the dinner were trying to sit in the seats of honor near the head of the table, he gave them this advice (*as follows*):

Luke 14.8-11

[8] "When you are invited to a wedding feast, don't sit in ***the seat of honour***. What if someone who is more distinguished than you have also been invited? [9] The host will come and say, 'Give this person your seat.' Then you will be embarrassed, and you will have to take whatever seat is left at the foot of the table! [10] "Instead, take the lowest place at the foot of the table. Then when your host sees you, he will come and say, 'Friend, we have a better place for you!' Then you will be honoured in front of all the other guests. [11] For those who exalt they will be humbled, and those who humble themselves will be exalted."

More-so, Jesus healed ***a man with dropsy*** and taught a brief lesson on ***serving others***, saying *that* those who serve others "will be repaid at the resurrection of the righteous" (Luke 14.14).

Luke 14.15

[15] "Blessed is the man who will eat at the feast in the kingdom of God"

Jesus then told the **Parable of the Great Banquet**.

In the parable, ***a man planned a large banquet and sent out invitations***. When the banquet was ready, he sent his servant to contact each of the invited guests, telling them that all was ready and the meal was about to start (Luke 14.16-17). One after another, the ***guests made excuses for not coming*** (*as follows*):

⊥

Job 1.14-19

The Land of Uz (ضوع), who is called **Aram** (אֲרָם) or **Iram** (ارم), and sometimes identified with **'Ad *son of Aram*** (ارم) *son of Shem son of Noah* and the **Lost City of Pillars** (إِرَم ذَات ٱلْعِمَاد), which of old was in the **"*Wind-curved Sand-hills*"** of **Edom**—the place to which the **prophet Hud** (دوه) was sent in order to guide the **'Ādites** ("*perished Arabs*") back to **"*the righteous path*"**; but the **tribes of 'Ād** only increased therein corruption… and were *ultimately* destroyed for their sins in a great sandstorm sent upon them by **Allah**. So too, their neighbours—the ***technologically superior tribe*** of **Thamūd** (ثَمُود) rejected the **prophet Ṣāliḥ**, and were destroyed likewise.

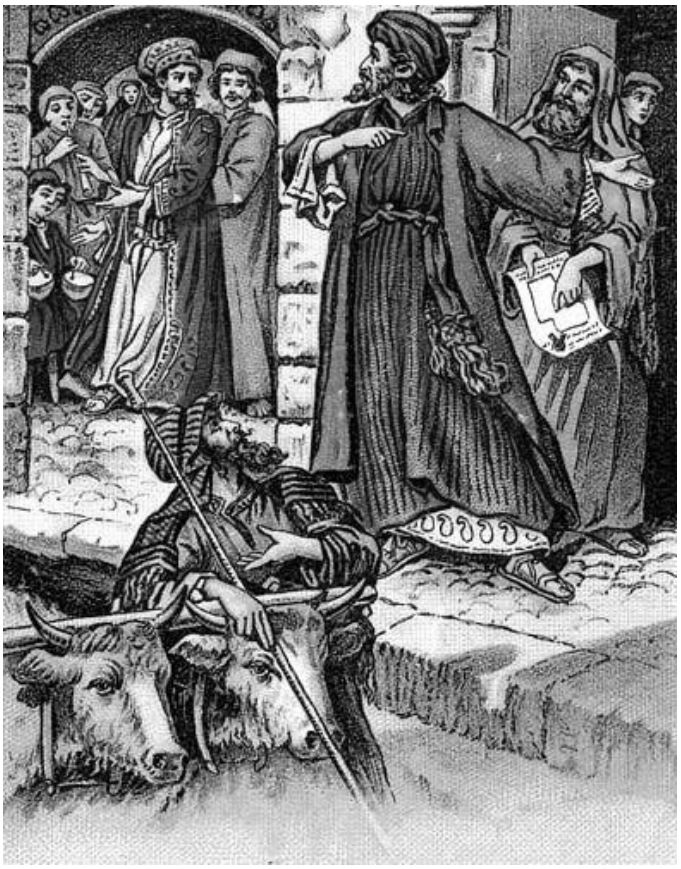
> Have you not considered how your Lord dealt with 'Aad - [With] Iram – who had lofty pillars, the likes of whom had never been created in the lands? And [with] Thamud, who carved out the rocks in the valley? And [with] Pharaoh, owner of the stakes? [All of] whom oppressed within the lands and increased therein the corruption. So your Lord poured upon them a scourge of punishment. Indeed, your Lord is in observation.
>
> Qur'an 89.6–14 (Translated by Pickthall)

⊤

One had just bought a piece of land and said he had to go see it (Luke 14.18). *And there came a messenger* (cf. **Eliphaz the Temanite *of the lineage of Esau***—*sensitive*) *unto* **Johab of Arith *son of Uz son of Nahor son of Terah* and *maternal son of Zerah of Bozrah of the lineage of Esau*** *who lived in the land of* ***Ausitis*** *east of* ***Petra*** *on the confines of* ***Idumea*** *and* ***Arabia***, *and said,* "*The oxen were plowing, and the asses feeding beside them: and the Sabeans fell upon them, and took them away; yea, they have slain the servants with the edge of the sword; and I only am escaped alone to tell thee.*"

Another had purchased some oxen and said he was on the way to yoke them up and try them out (Luke 14.19). *While he was yet speaking, there came also another* (cf. **Bildad the Shuhite**—*logical*), *and said,* "*The fire of God is fallen from heaven, and hath burned up the sheep, and the servants, and consumed them; and I only am escaped alone to tell thee.*"

Another gave the excuse that he was newly married and therefore could not come (Luke 14.20). *While he was yet speaking, there came also another* (cf. **Zophar the Naamathite**—*hot-headed*), *and said,* "*The Chaldeans made out three bands, and fell upon the camels, and have carried them away, yea, and slain the servants with the edge of the sword; and I only am escaped alone to tell thee.*"



Parable of the Grand Banquet
Unknown

While he was yet speaking, there came also another (cf. **'Elihu *son of Guz son of Nahor*** *a descendant of Bnei Ḗḇer*), *and said,* "*Thy sons and thy daughters were eating and drinking wine in their eldest brother's house: and, behold, there came a great wind from the wilderness, and smote the four corners of the house, and it fell upon the young men, and they are dead; and I only am escaped alone to tell thee.*"

When the ***master of the house*** heard these flimsy excuses, he was angry.

they are dead; and I only am escaped alone to tell thee."

When the ***master of the house*** heard these flimsy excuses, he was angry. He told his servant to forget the guest list and go into the back streets and alleyways of the town and ***invite* "*the poor, the crippled, the blind and the lame*"** (Luke 14.21).

Luke 14.26

[26] If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple.

The servant had already brought in the down-and-out townspeople, and still there was room in the banquet hall. So the master sent his servant on a broader search: ***"Go out to the roads and country lanes and make them come in, so that my house will be full"*** (Luke 14.22-23).

Parable of the Grand Banquet
Unknown

Jesus ends the parable by relating the master's determination that ***"not one of those men who were invited will get a taste of my banquet"*** (Luke 14.24).

Luke 14.34, 35

[34] Salt is good: but if the salt hath lost its savour, wherewith shall it be seasoned?

[35] It is neither fit for the land, nor yet for the dunghill; but men cast it out: He that hath ears to hear let him hear.

Luke 14.15—*supra* is ***key to the "parable"***: Those who look forward to dining in the **Messianic Kingdom** debunks the popular notion that "only Jews will be part of that kingdom." The ***master of the house*** is **God**, and ***the great banquet*** is **the kingdom**—*metaphors suggested by the speaker*: The ***invited guests*** are ***the Jewish nation*** and ***the kingdom was prepared for them***… but when Jesus came preaching *that* **"the kingdom of heaven is near"** (Matthew 4.17), He was by them rejected: **"He came to that which was his own, but his own did not receive him"** (John 1.11).

The excuses for skipping the banquet are laughably bad. No one buys land without seeing it first, and the same can be said for buying oxen. And what, exactly, would keep a newly married couple from attending a social event? All three excuses in the parable reveal ***insincerity*** on the part of those invited. The interpretation is *that* ***the Jews of Jesus' day had no valid excuse for spurning Jesus' message***; in fact, ***they had every reason to accept Him as their Messiah***.

The detail that the invitation is opened up to ***society's maimed and downtrodden*** is important. These are those which Pharisees considered **"*unclean*"** and **under God's curse** (cf. John 9.1-2, 34).

The **Divine Evangelist** informs us that **"Jesus' coming reveals who people really are"** and *that* **"we are all in darkness struggling with Faith."** We need the **"Giver of Sight"** ***whom openeth eyes to the truth***, rather than the **"*bringer of light*"** *viz.* the **Luciferean Prometheus** which keepeth us *all* in **"*temporal darkness*"** and the **"*pecuniary slaves*"** of the *so-called* **"Illuminated Ones"**: Those ***God-damned Draconian reptilians*** which call us **"goi"** and **"thræl"** (*as follows*):

> As **"*goi*"** we are the sheople and cattle which labour in their ***Kalergian fields*** and ***Marxist factories***… all of us, without exception, having ***neither real autonomy nor any true* "Will to Power,"** being ***subject from conception*** to ***vaccinated genetic modification*** and ***RFID-chipping***… every one of us poor souls ***destined for the globalist abattoir***:
>
> As **"*strawman*"** we are **"*citizen slaves*"** and **"*fleshapoid pelf*"** who are ***bought*** and ***sold*** and ***traded***, ***mortgaged***, ***pawned*** and ***liened against*** as are ***stocks*** and ***bonds***… and thus earn our masters ***capital interest***, ***dividends*** which *are* by them ***parlayed*** according to our generations:
>
> As **"thræl"** we are subject to ***miscegenate inter-breeding*** with ***Afro-Asiatic races***, ***MK-Ultra monarch programming***, ***commercialized and propagandist mind-washing*** by the ***devilish anti-human family* "*corporate communist*" *Satanists*** which control world economy… in short, us… we whom are naught but **"*meat currency*"** to them ***fickung elitist humaαnsters***.

O me compeers! Own up to this need and accept **Christ Jesus** as *the* **Giver of Sight** and **Revealer of the Unseen** who ***breaks the chains of purposelessness*** and ***frees us from this sterile prison of vanity and our slow death in darkness and unbelief***.

ii

Appeasement of Wrath by Faith in the Blood of Christ

God's "Saving Grace"

Romans 3.21-26

[21] But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; [22] even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference: [23] for all have sinned, and come short of the glory of God; [24] being justified freely by his grace through the redemption that is in Christ Jesus: [25] whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; [26] to declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus.

"God is more willing to save sinners than sinners are to be saved."

Jesus, *however*, taught that the **Heavenly Kingdom** is available even to those considered **"*unclean*"** (cf. Acts 10). His involvement with ***tax collectors and sinners*** brought ***condemnation from the Pharisees***, yet it showed the extent of **God's grace** (Matthew 9.10-11). The fact that the master in the parable sends the servant far afield to persuade everyone to come indicates that the offer of **Salvation** would be extended to the **Gentiles** and "to the ends of the earth" (Acts 1.8). "Rejoice, O Gentiles, with his people" (Romans 15.10).

The ***master of the house*** is not satisfied with ***a partially full banquet hall***; he wants every place at the table to be filled.

⊥

Refer to Section 0 Endnote 1
The Siege Perilous at the Table Round & the Quest for the Holy Grail

⊤

Those (((✡))) who ignored the invitation to the **Lord's Banquet** freely chose their own reward—and in so doing they missed out **Salvation**. The ***master of the house*** respects our decisions by making permanent what we so decree of our **Free Will to Power**—*as it hath been since our primal forbearers tasted of the fruit forbidden in the* ***Garden of our Lost Innocence***: *those which wouldst not* ***"partake of God's banquet"*** *shall inherit the earth and reap the whirlwind in the last days now upon us… even as they didst in the time of Noah*.

So shall it be with **God's judgment** on **those ((( ))) who choose to reject Christ: they will have their choice confirmed, and they will never taste the joys of heaven**. The basic message of the **Parable of the Great Banquet** could be stated this way: **"*The tragedy of the Jewish rejection of Christ has opened the door of salvation to the Gentiles. The blessings of the kingdom are available to all who will come to Christ by faith.*"**

Their inclusion is in fulfillment of Hosea 2.23 (*as follows*):

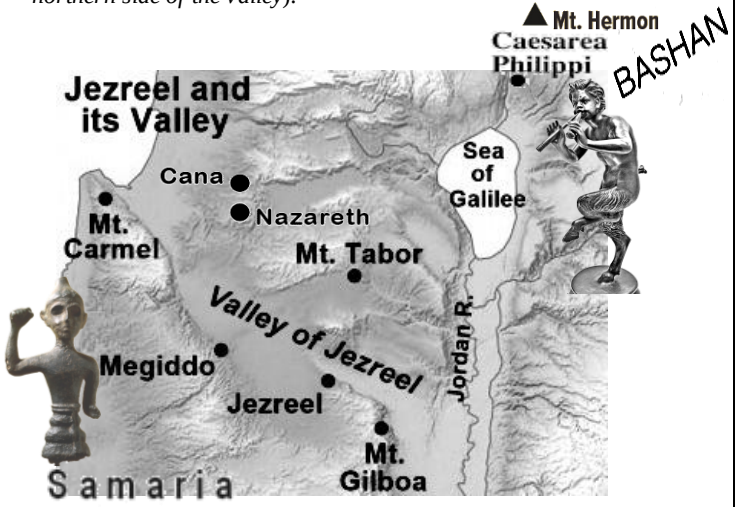
Hosea 2.2

[2] And I will sow her unto me in the earth; and I will have mercy upon her that had not obtained mercy; and I will say to them which were not my people, Thou art my people; and they shall say, Thou art my God.

iii

An Introduction to the Transfiguration of Christ

From the ancient city of **Jezreel** (known in Hebrew as Yizre'el; יזרעאל; known in Arabic as Zir'ēn, زرعين), which guards the western branch of the narrow pass on ***the most important Early Bronze Age silk and spice trade route of the ancient world***, linking **Egypt** with **Mesopotamia** and **Asia Minor**, in the **Valley of Megiddo—*whereat will be fought the Final Battle of Armageddon*** on the beautiful, broad **Plain of Jezreel** *also known as* the **Plain of Esdraelon** (Koine Greek: Ἐσδρηλών), stretching from west-to-east from **Mount Carmel** to the **Dead Sea** and the **Jordan River**, which it reaches through two arms between ***the mountains of Gilboa*** overlooking the **Jezreel Valley** to the north and the **Jordan Valley** to south-east—stretching from ***the mountains of Ephraim*** (*where Joshua was buried*) in the south to the **Sea of Galilee**, two leagues east of **Nazareth** (*in the hills on the northern side of the valley*).



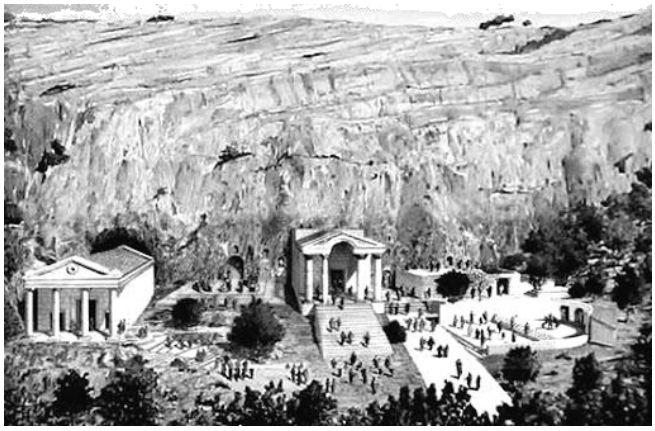
Mount Hermon and Mount Tabor

The high places where Israel's rulers set up altars for the worship of false gods

The **Jordan River** rises on the ***snow-capped slopes*** of **Mount Hermon** (meaning "sacred" or "abrupt"), near the borders of ***Syria*** and ***Lebanon***, with ***three distinct summits*** visible from the southernmost part of the **Sea of Galilee** (60 miles away). In ***ancient times***, there were ***over 20 temples on her slopes***. The mountain was considered ***sacred to the Canaanite god Baal-Hermon*** (Hermon can also mean "*forbidden place*") as cited in Judges 3.3-7 and 1 Chronicles 5.18-23.

Mount Hermon

The ***fallen angels***, told of in the **Book of Enoch**, landed on **Mount Hermon** for the purpose of polluting the **Daughters of Men** through intercourse with those ***giant* "*mighty men of old, men of renown*"** (Genesis 6.4). **Mount Hermon** is where the **Nephilim *giants*** that **Moses** and **Joshua** defeated in the **Old Testament** lived (Genesis 6.1-8), and, later, where **David** slew one of their ***close cousins*** named **Goliath**. Although hard to fathom, **the Holy Bible lists over 30 verses about giants**. In Numbers 2..21-35 and Deuteronomy 3.1-11, Moses mentions Mount Hermon in relation to the conquest of **King Og of Bashan** and **King Sihon of Heshbon**, last survivors of the **Rephaites**. The territory of these two **Rephaim** (Hebrew: "*giants*") was to the east of Mount Hermon (Deuteronomy 1.1-5). **Bashan** went from **Gilead** on its southern border to **Mount Hermon** in the north, and south to **Heshbon**, east of the **Jordon River** in ***Moabite territory***.



Caesarea Philippi

For as long as the area had been inhabited by humans, **Caesarea Philippi** was a city dominated by ***immoral activities*** and a center for ***pagan worship***: The people worshipped **Ba'al-Gad** and the ***goat-god* Aegipan** in the **Grotto of Pan**—*a lush area near the foot of Mount Hermon*, where they engaged in ***horrible deeds***, ***ritual prostitution*** and ***sexual interaction between humans and goats***. It stood at the base of a cliff, where ***spring water*** flowed directly from the mouth of the largest cave, which was known as the **Gate of Hades (Sheol)**—***a gateway the underworld*** and was symbolic of the ***abyss*** and ***death***.

> After the conquest of **Alexander the Great**, the cave and its surroundings were rededicated as **Panias**, a place of worship to the ***satyr-god Pan***. **Herod the Great** expanded the temple at his own expense and his son **Philip the Tetrarch** built Caesarea Philippi there as his capital in 3 BC (known to this day by the Arabic name **Banias**).

Mount Tabor

Mount Hermon is one of three possible traditional sites of **Jesus' Transfiguration**, including the **Mount of Olives**—*east of and adjacent to Jerusalem's Old City* and **Mount Tabor** (Hebrew: רובת רה) —*a landmark mountain 11 miles* (*18 km*) *west of the* ***Sea of Galilee***, *near* ***Nazareth***, *at the eastern end of* ***Jezreel Valley***. The **Synoptic Gospels** (Matthew 17.1–8; Mark 9.2–8; Luke 9:28–36) describe it, as does the **Second Epistle of Peter** (2 Peter 1.16–18).

The **"great tree of Tabor"** was a well known landmark, *possibly* a sacred high place, on the way southward for those traveling to the holy site of **Bethel**. The prophet **Samuel** instructed the future **King Saul** to meet three pilgrims at this tree and receive their gifts of ***bread*** and ***wine*** (1 Samuel 10:3): Cf. **Melchizadok** and his two disciples: **Jeroam the Hittite** and **Ovid the Phoenician** *viz*. the ***two* "*angels*"** which had gone into **Sodom** to rescue **Lot** *son of Haran son of Terah*. Genesis 18.22 (*q.v.*): Also cf. **Mary Magdalene** peering into ***the empty tomb*** and seeing **Jesus** with **Arch-Angel Michael** and the angel **Gabriel** (*q.v.*).

On the mountain, **Christ** is revealed to be ***the incarnate God—the Son of God***, over ***against all false gods and rebellious* "*sons*" *in the spiritual realm***. Through Psalm 89 (88) it can be seen that this identity *also* means that "**Jesus Christ** will ***suffer*** and ***die*** to ***transubstantiate* Original Sin** into **Divine Grace**" and so ***anticipates the crucifixion***, which is to say ***"the spiritual transmutation of the base metal of the animal man into the pure gold of the son."***

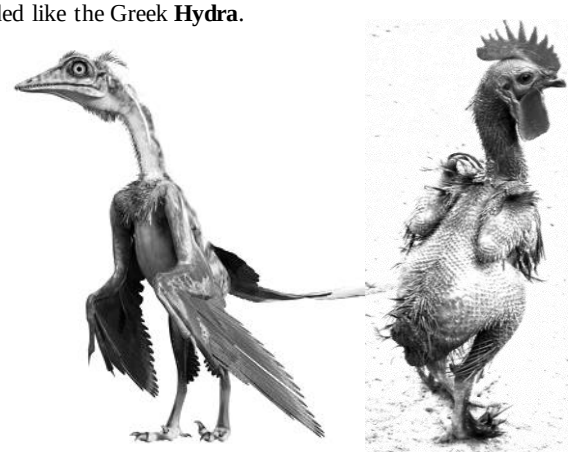
The word **"transubstantiation"** was recorded for the first time by **Archbishop Hildebert de Lavardin of Tours** as a reference to ***the***

recorded for the first time by **Archbishop Hildebert de Lavardin of Tours** as a reference to ***the transmutation of mundane bread and wine into "blood"*** and ***"flesh"*** as the climax of the Roman Catholic mass in ***an act of "consecration."*** **Transubstantiation**, at its core, is ***a simple act of alchemy***: Two ingestible substances, ***"bread"*** and ***"wine"*** (mingled with ***"water"***) are combined like ***philosophical mercury and sulphur*** (*q.v.*).

The **Blood of Christ** is distributed to the parish and they are renewed with ***physical essence of divine knowledge (of good and evil) in sacrifice***—and the **Eternal Covenant** is made manifest in a physical and tangible understanding of **Nature** and an ability to manipulate it as with ***psychedelics*** and ***entheogens*** like the compounded **Lysergic Acid Diethylamide (LSD-25)** and the extract **Dimethyltryptamine (DMT)**, in which time-honored ***chemical processes*** have resulted in ***devices for cosmic communication, astral projection, and divine union***.

Psalm 89 (88)

Psalm 89 (88) moves through ***three phases*** which interpret the event of the **Transfiguration**. It begins by praising **Yahweh** as being ***greater than all other beings worshipped as gods***, far above the rest of ***his heavenly council*** (v. 5-8) and continues by ascribing to Yahweh traditional language surrounding **Ba'al**. It is **Ba'al-Yahweh** who defeats and subdues primordial **Yam**—*the chaotic seas—a lesser dragon as Apophis, Tiamat, Jörmungandr, Bahamut, Thalattē, etc…* (v. 8). He is said to have crushed **Rahav**—*a primordial chaos monster likened unto an ouroboros or uroboros "eating its own tail" (representing unity and the natural eternal cycle of destruction and re-creation)* (v. 10)—and is both ***the heavens*** and ***the underworld***—cognate to **"Tehom"** (Hebrew: תְּהוֹם), literally "the Deep *or* Abyss" (Ancient Greek: ἄβυσσος) are said to belong to him (v. 11): whereas the Biblical dragon of the Apocalypse *viz.* **"the old serpent"** is many-headed like the Greek **Hydra**.



Archaeopteryx Featherless Chicken

Not to scale.

Note: The **Chaldean dragon Tiamat** had ***four legs***, ***a scaly body***, and **wings** like the **Mesoamerican *"feathered serpent"* Quetzalcóatl** *son of the primordial androgynous creator god Ōmeteōtl*, which was identifiable as the planet **Venus**—like the Ancient Egyptian **Bennu** *born of a virgin* and/or the **Phoenix** of Greek mythology, a bird linked with the Sun, creation, and rebirth: (Cf. **Archaeopteryx**—*a leaping and bounding dinosaur which transitionally developed long scales that eventually feathered as* ***an evolutionary link between birds and reptiles*** *whose closest living relative is the* "*chicken*").

It is in this context, that **Ba'al** is a mere pretender and **Yahweh** is **God Most High**, that it is said *both* **Tabor** and **Hermon** shall rejoice in ***his name*** *viz.* **Yahweh** (v. 12).

Job 26.10-12

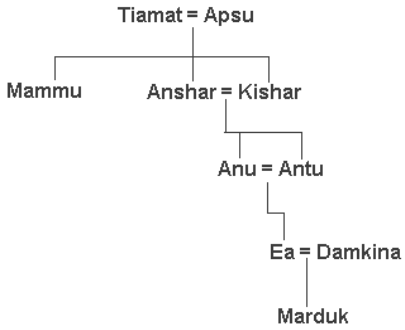
[10] He hath compassed the waters with bounds, until the day and night come to an end.
[11] The pillars of heaven tremble and are astonished at his reproof.
[12] He divideth the sea with his power, and by his understanding he smiteth through the proud.

Psalm 89 (88) then turns to the covenant with **David** which would produce the **Messiah**. It is said *that* the Messiah's hand will be set on the sea **(Yam)** and his right hand on the rivers **(Naharim)**, the two enemies defeated by **Ba'al** before his enthronement by his father **'El**.

The **Psalm of Habakkuk** Habakkuk 3 reminds us that the universal God of creation is also the God of rejoicing and personal hope. In verse 5, Habakkuk writes: "Pestilence marches before Him, and plague comes forth at His heels." The ***"plague"*** following at God's heels is the Canaanite deity **"Reshef"**:

In verse 8, **Habakkuk** asks: "Is Your anger against **Naharim** (*rivers*), Your rage against Yam (*seas*)?" **Water** is a common ***mythological symbol*** of **primordial chaos**, and is the ***chaotic matter*** with which the **Divine** battles in the ***first creation narrative*** of **Genesis**. This kind of imagery is drawn upon in other areas of the **Tanakh**, such as Job (Job 7.12 & 3.8) and in the Psalms (Psalm 74.12-17).

Babylonian Creation Myth "Enûma Elish"



In the beginning, neither heaven nor earth had names. **Apsu**—*the god of fresh waters* and, his mother, **Tiamat**—*the goddess of the salt oceans* and **Mummu**—*the god of the intermingled mist that rises from both of them* were still ***coalesced as one***. There were ***no mountains***, there was ***no pasture land***, and ***not even a reed-marsh could be found to break the surface of the waters***. It was then that Apsu and Tiamat parented two gods, and then two more that outgrew the first pair. These further parented ***an unruly crowd of godlings***, until **Ea**—*the god of rivers* became the ***most powerful of the godlings***, ruling even his forebears.

Genesis 6.1-7

[1] And it came to pass, when men began to multiply on the face of the earth, and daughters were born unto them, [2] that the **Sons of God** saw the ***daughters of men*** that they were fair; and they took them wives of all which they chose. [3] And the Lord said: "My spirit shall not always strive with man, for that he also is flesh: yet his days shall be an hundred and twenty years."
[4] There were ***giants*** in the earth in those days; and *also* after that, when the Sons of God came in unto the daughters of men, and they bare children to them, the same became ***mighty men which were of old***, ***men of renown***. [5] And God saw *that* ***the wickedness of man was great in the earth***, and that ***every imagination of the thoughts of his heart was only evil continually***. [6] And it repented the Lord that he had made man on the earth, and it grieved him at *his* ***heart***. [7] And the **Lord** said: "I will destroy man whom I have created from the face of the earth; both man, and beast, and the creeping thing, and the fowls of the air; for it repenteth me that I have made them."

Genesis 11.1-11

[1] And ***the whole earth was of one language***, and ***of one speech***. [2] And it came to pass, as they journeyed from the east, that they found ***a plain in the land of Shinar***; and they dwelt there.

Refer to the following note on the **"Lost Cities of Cain in the East"**

[3] And they said one to another: "Go to, let us make brick, and burn them thoroughly." And they had ***brick for stone***, and ***slime*** had they for ***mortar***.
[4] And they said: "Go to, let us build us ***a city*** and ***a tower***, whose top may reach unto heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth."
[5] And the Lord came down to see the city and the tower, which the children of men builded. [6] And the Lord said: "Behold, the people is one, and they have all one language; and this they begin to do: and now nothing will be restrained from them, which they have imagined

to do. [7] Go to, let us go down, and there confound their language, that they may not understand one another's speech."

[8] So the Lord scattered them abroad from thence upon the face of all the earth: and they left off building the city. [9] Therefore is the name of it called **Babel**; because the Lord did there confound the language of all the earth: and from thence did the Lord scatter them abroad upon the face of all the earth.

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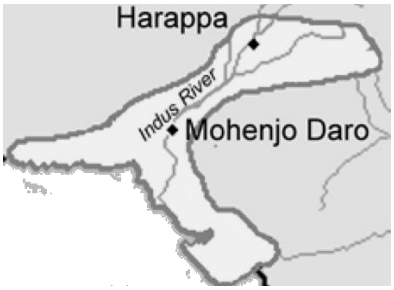
Lost Cities of Cain in the East

Cain (**Cro-Magnon**—***the earliest anatomically modern human beings*** *to appear in* ***Western Europe*** *viz. the* ***Pyrenees Mountains*** *in northern Spain and south central France*) was exiled by God to the **Land of Nod** "on the east of Eden" as punishment for the murder of his brother **Abel (Neanderthal)**, which was ***a shepherd*** and ***a hunter-gather*** following after ***migrating herds***. The fact that **Cain**—***an agriculturalist and husbandman*** was banished from God's presence suggests *that* he lived the rest of his life alienated from God and became a "wanderer, exile, and fugitive" (contrary to his nature).



Harappa and **Mohenjo-Daro** ("*Mound of the Dead*") were two great cities in the **Indus River Valley** which were established by the ***Indo-European migrants*** in the 26th century BC. The cities of **Mohenjo-Daro** and **Harappa** were built of ***fire-baked bricks***. Over the centuries the need of wood for ***brick-making*** denuded the country side and contributed to the downfall prior to destruction (ca. 1600 BC).

The Harappan civilization was overwhelmed by the ***village folk***, who did not belong to the **Aryan culture**, but were of ***a primitive Vedic culture*** originating from the **Denisovans** or **Denisova hominins**—***an subspecies of archaic human that ranged across Asia during the Lower and Middle Paleolithic*** which went extinct about 50,000 years ago. These hadst settled in the **Sapta Sindhu**—***the land of the seven rivers*** and spread over the vast area of ***Iran***, ***Afghanistan***, ***Balochistan*** and the ***north-western parts of the Indo-Pakistan subcontinent***.

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"Enûma Elish" *continued*

Marduk defeating Tiamat

Tiamat assembled ***an army of dragons and monsters*** led by the god **Qingu** *son of Abzu and Tiamat*: After the murder of his father, **Abzu** served as the ***consort of his mother***, who wanted to establish him as ruler and leader of all gods before ***he was killed by Marduk*** and ***his blood was used to create humankind***.

Eventually **Apsu**, in his frustration and inability to sleep with the clamour, went to **Tiamat**, and *he* proposed to her that he slay their noisy offspring: (Cf. Genesis 1.6, 7—*supra*). Tiamat was furious at his suggestion to kill their clan, but after leaving her… Apsu resolved to proceed with his murderous plan. When the young godlings heard of his plot against them, they were silent and fearful, but soon **Ea** was hatching a scheme. He cast a spell on Apsu, pulled the crown from his head, and slew him. Ea then built his palace on ***Apsu's waters***, and it was there that, with the goddess **Damkina**, he fathered **Marduk**—***a four-eared, four-eyed giant who was god of the rains and storms***.

Genesis 1.6-10

[6] And God said: "Let there be ***a firmament*** in the midst of the waters, and let it ***divide the waters from the waters***." [7] And God made ***the firmament***, and ***divided the waters which were under the firmament from the waters which were above the firmament***: and it was so. [8] And God called the firmament **Heaven**. And ***the evening and the morning were the second day***. [9] And God said: "Let ***the waters under the heaven*** be gathered together unto one place, and let the ***dry land*** appear": and it was so. [10] And God called the dry land **Earth**; and the gathering together of the waters called him **Seas**: and God saw that it was good.

Marduk Bêl *son of Enki and Damgalnuna* (Sumerian for "***solar calf***") armed himself with a ***bow and arrows***, a ***club***, and ***lightning***, and *he* went in search of ***Tiamat's monstrous army***. Rolling his ***thunder*** and ***storms*** in front him, he went in search of **Qingu** to kill him. Thus was Tiamat abandoned, being left alone to fight Marduk… and she howled as they closed for battle.

The battle raged for days with Marduk killing all her ***monstrous*** and ***demonic children***. Finally, he got close enough to Tiamat that he was able to throw his ***net*** over her. Trapped, Tiamat turned to destroy Marduk with ***a magical killing scream***; but when ***she opened her mouth to devour him***, he filled it with an ***evil wind***… so she couldst not close her mouth with this hot gale blasting in it, and ***he shot an arrow down her throat*** which ***split her water-laden heart in two like a clam shell to form creation*** (Genesis 1.6, 9-10.

The term **"t'hom,"** which appears in v.10 ("*the deep sends forth its voice*"), is oft understood as relating to Tiamat, which appears as the ***primordial watery abyss*** that ***Marduk divided in two*** in order to create the universe.

"Yet I will rejoice in the LORD, I will joy in the God of my salvation."
Habakkuk 3.18

With ***one half*** he created the **Heavens**—*and he posted guards there to make sure that Tiamat's salt waters could not escape*: Across the heavens he made ***stations in the stars for the gods***, and he made the ***moon*** and set it forth ***on its schedule across the heavens***. And with the ***other half***, he fashioned the **Earth**, which he placed over Apsu's fresh waters that now arise in wells and springs. From her eyes he made flow the ***Tigris and Euphrates Rivers***… and across the land he made the ***grains*** and ***herbs***, the ***pastures*** and ***fields***, the ***rains*** and the ***seeds***, the ***cows*** and ***ewes***, and the ***forests*** and the ***orchards***.

Thus Marduk became **Lord of the Gods of Heaven and Earth**. **Qingu**, like **Cain the fratricide**—*who was exiled by God to the* ***Land of Nod*** "***on the east of Eden***" *as punishment*, was ***banished*** to live in the ***underworld kingdom*** of **Ereshkigal**, along with the other deities who had sided with Tiamat.

Marduk became the ***supreme god*** of the lands of **Hatti**, **Ashur**, and **Elam** and set the ***vanquished godlings*** that had supported Tiamat to ***a variety of tasks***, including ***work in the fields and canals***. Soon they ***complained*** of their work, *however*, and they ***rebelled*** by ***burning their spades and baskets***. Marduk saw a solution to their labors, *though*, and proposed it to **Enki (Ea)**. He had Tiamat's general, **Qingu**, brought forward from the ranks of the defeated gods… and he was ***executed***… the god **Enki (Ea)** and the ***birth-goddess*** **Nintu** ***created humans from Qingu's blood*** by mixing it with ***spittle from the other godlings*** and the ***red dust of the earth*** to make clay which they used to mold ***the first human beings***. On them Ea imposed the labours previously assigned to the rebellious godlings. Thus the humans were set to maintain the canals and boundary ditches, to hoe and to carry, to irrigate the land and to graze animals, to raise crops and fill the granaries, and to worship the gods at their regular festivals.

and fill the granaries, and to worship the gods at their regular festivals.

Introduction to the Gâthâs
Or
The teachings of the prophet Zarathustra (Zoroaster)

A Persian King fighting Angra Mainyu The Prophet Zoroaster

Topmost Image
The Faravahar—a symbol of God in Ahadism

In the **Zoroastrian myth of cosmic eschatology** (*i.e.*, a part of theology ***concerned with the final events of history***, or ***the ultimate destiny of humanity***) we find ***two masculine forces*** entering into combat in ***classic warrior competition***. However, these warring ***abstract principles of "darkness" and "light,"*** are ***not mere agents of civil order*** nor ***the supremacy of the urban State… a culminating sense of history*** of **Heaven** and **Earth** in which the future life of everyone, instead of merely being ***a bleak and shadowy existence*** under the earth, became ***a moral testing in the afterlife*** in which the ***righteous ascended into Heaven*** and the ***wicked***, or more particularly the ***ignorant*** and/or ***confused emissaries of the dark force*** were subject to ***trial by fire*** as ***disembodied spirits***. Finally in this picture at the ***end of time***, God would perform ***cosmic renovation***, effectively a *de-novo* re-creation in which the ***disembodied dea***d would finally be purged of all evil by ***trial by fire*** and restored to their ***divine state***. This ordeal, involving ***rivers of molten metal*** in the ***fire*** and the ***spirit of healing*** would appear only as ***warm milk*** to the virtuous but as ***molten metal*** to the wicked.

Lord Ahura Mazdā *aka* Ohrmazd the Wise was the ***sole creator of the world***—and to worship the ***daevas*** (*daēuua*; Sanskrit: देव, *deva*) was to worship ***evil divinities of 'shining light' that promote chaos and disorder—supernatural demonic creatures of shadow that can be summoned by other demons, similar to hellhounds and unlike most infernal demons, the counterparts and mirror opposites of the "amesha spentas" (good spirits)***.

In Zoroaster's theology **"Amesha Spentas"** ("*Bountiful Immortals*") are ***divine beings*** who acted as ***agents of the power of Ahura Mazdā***; and were *traditionally* ***seven in number***: **Bounteous Spirit**, **Good Mind**, **Truth**, **Right-mindedness**, **Dominion**, **Health**, and **Life**. The first of these, **Spenta Mainyu**, is of special importance in that he is paired with a "twin," **Angra Mainyu *aka* Ahriman** (Persian: اهریمن), or **Hostile Spirit**. When given a choice between good and evil, or truth and the lie, Bounteous Spirit chose truth and Hostile Spirit the lie. Creation became a battleground, with the demoted ***"ahuras"*** invoked for the doing of good and the ***"daevas"*** enlisted by Angra Mainyu in the doing of evil. Nevertheless, Ahura Mazdā has decreed that **"truth will triumph,"** and the old world will be destroyed by fire and a new creation instituted.

Zoroaster, like **Jesus**, became the ***subject of creation myth*** in which ***fire*** and ***light*** conceiving him mixed of **"sacred haoma"** and **"cow's milk"**: (Cf. Jael and Sisera—*infer*). The heavens rejoiced at his coming but the ***dark demons***, as with ***Herod's slaughter of the innocents***, they strove to harm him. The future period is *also* heralded by the even more illustrious **Saoshyant**, or ***"future benefactor"***—the foremost and final of three saviours (the first two are **Ōshētar** and **Ōshētarmāh**) who are *all* ***posthumous sons of Zoroaster***, which bring about the **Frashōkereti** ("making wonderful" or "healing" and "rehabilitation of existence"), corresponding to **Frašagird—*a great* "*end times*" *battle*** between the forces of good (the Fereshte) and those of evil (the Divs), whence **Ohrmazd (Yazdān)** will conclusively defeat **Ahriman (Duzakh)** and return all existence to its original untainted state and absolute order will be reestablished.

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Refer to Section 0 Endnote 2
Yazdism
The Islamic State and the Yazidi People

⊤

Zoroaster is preceded by a time when the ***forces of darkness*** are ascendant "all men will become deceivers and the covenants will be altered... the sun's rays will be low-slanted... the people will be born stunted and have little skill or energy." Hot and cold ***winds*** will cause ***famine*** and the ***seasons*** and ***weather*** will be ***out of course***.

Zoroaster's seed which lies ***protected by good spirits*** will return when ***a virgin bathes in 'the' lake and becomes pregnant***. **Saošant** will for 57 years before the "making wonderful" ***resurrect the dead and give them back their bodies***. At the heart of Zoroaster's teaching is ***a sense of cosmic war***: a conviction that ***a mighty spiritual power*** intent on maintaining and furthering life in ***an ordered world*** is locked in struggle with ***a spiritual power***, scarcely less mighty, intent on destroying life and ***reducing the ordered world to chaos***.

What Ahura Mazdā does goes far beyond anything known in traditional myth. The war that he fights is ***a spiritual war***, and its aim is not simply to ensure the ***fertility of the land*** and the ***military victory*** of his people, it is not even the mere ***maintenance of an orderly world***. It is ***to remove every form of disorder from the world***, wholly and for ever to bring about a state in which the **Cosmic Will** shall ***no longer be threatened by chaos***.

• •

The final portion of Psalm 89 (88) describes the ***crushing defeat***, ***humiliation***, and ***death of the Messiah*** (v. 38-51). This defeat, *however*, is not the end of the story. The Psalm in its entirety returns from the end to the very beginning (v. 1-4), with the hopeful cry that the **Messiah** will be ***vindicated from this death and shame***.

iv

Three Historic Battles

1. The Biblical Battle of Mount Tabor

Twelve `***graven images***' had been erected at the ***stone quarries*** by **Gilgal**—*one of the most mentioned locations in the Bible* "on the eastern border of **Jericho**," whereat the Israelites encamped immediately after crossing the **Jordan River**. (Joshua 4.20-24)

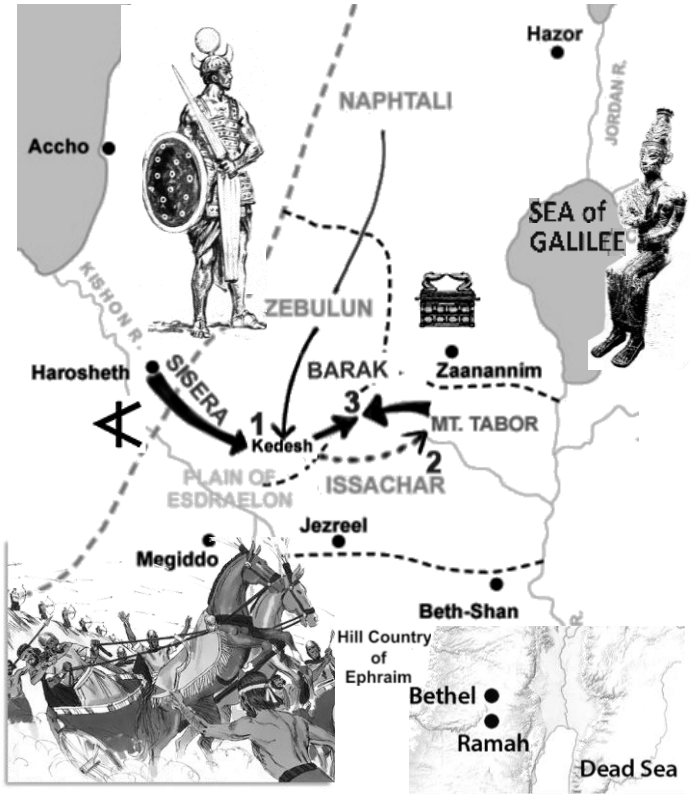
Biblical 'Horned Alter' from Megiddo
The phrase " sweet savour unto the Lord" in **Leviticus 1.9** means *that* ***"blood sacrifices"*** are ***"satisfying incense"*** to **Ba'al-Yahweh**.

Due to their ***disobedience*** to god *viz.* Ba'al-Yahweh, ***a wicked foreign king*** called **Eglon'** was given power over the **"*mixed multitude*"** (*which followed Moses out of Egypt… being thereafter led across the Jordon River by Joshua to conquer Jericho*). Uniting local tribes, he attacked **Jericho**, conquered the occupied city, and ruled over the invaders for 18 years. This did not sit well with the "Israelites." When they begged God for ***forgiveness***, **Ehud ben-Gera** rose up to act as their ***savior***. He *then* went unto **King Eglon'** (Hebrew: עֶגְלוֹן) **of the Moabite Confederacy** to deliver the ***tribute*** *that* the **'*obese' king*** demanded from the Israelites each year. Ehud took along the required ***gold*** but also a very large sword.

Speculum Humanae Salvationis, Westfalen oder Köln, um 1360.
ULB Darmstadt, Hs 2505, fol.

Ehud was given a private audience with Eglon'… only to plunge a hidden sword into the fat Moabite's gut so deep that his bowels emptied and his belly closed over the hilt. Then Ehud went on his way unmolested. (Judges 3:12-25)

After the death of **Ehud ben-Gera**—*a* **"*left-handed*"** ***judge*** *who was sent by God to deliver the* ***Israelites*** *from* ***Moabite domination***, the Israelites once again did evil in the eyes of the Lord. So the Lord sold them into the hands of the **Canaanite King Jabin "the Wise"** (Hebrew: יָבִין Yāḇîn), who reigned in **Hazor**—*north of the Sea of Galilee*: The commander of his army was a ***mercenary captain*** named **Sisera of El-Ahwat**, who lived at **Harosheth Haggoyim**—***a fortified cavalry base***.



The Battle of Mount Tabor on the Plain of Esdraelon
Judges 4.1-5.31

Mount Tabor was the site of a famous battle between the Israelite tribes of Zebulun and Naphtali under the command of Barak *son of Abinoam* and the Sherden general Sisera of El-Ahwat (*pictured in map above—standing*), commander of the Canaanite army of King Jabin of Hazor (*pictured in map above—sitting*).

Deborah and Barak

Deborah *wife of Lapidoth*, prophetess of Yahweh, fourth Judge of pre-monarchical Israel and the only female judge mentioned in the Holy Bible was worshipped as a **"*virāgō*"** ("*female warrior*"). She lived in the mountainous region of Ephraim, between the towns of **Bethel** and **Ramah**—*see map above*. There she would sit beneath a palm tree and serve the people as Jehovah directed.

Deborah called **Barak** *son of Abinoam of Kedesh-Naphtali* (Hebrew: בָּרָק; Arabic: البُراق al-Burāq, "*lightning*") to "take an army of ten thousand Israelite men of **Zebulun** and **Naphtali** to **Mount Tabor** and do battle with the army of **Jabin of Hazor** (which was commanded by **Sisera**)."

> "Now **Heber the Kenite**, which was of the children of **Hobab** *the father-in-law of Moses*, had severed himself from the Kenites, and pitched his tent unto the **plain of Zaanaim**, which is by **Kedesh**."
> Judges 4.11

Sisera had gathered together nine hundred ***iron-bound chariots***, and all the people that were with him, from **Harosheth of the Gentiles** and went unto **Kishon**. But, ***a downpour during the night*** caused the **Wadi**—*a valley, ravine, or channel that is dry except in the rainy season* to overflow its banks and Sisera's heavy chariots became hampered in the mud… so *that* the **Canaanites** panicked and fled, pursued by the Israelites, slaying them to the last man. Sisera, *too*, abandoned the battlefield and ran for his life afoot to refuge with **Heber the Kenite**—*a descendant of Reuel the priest of Midian* (*father-in-law of Moses*) as the Kenites were not at war with the Canaanites.

Jael (Hebrew: "*mountain goat*" *viz.* "*a sure-footed ibex*") ***wife of Heber the Kenite*** brought him into her tent with apparent hospitality… According to the **Talmud**, Jael ***seduced Sisera seven times into sexual intercourse***… because she was attempting to exhaust him in order to kill him: (**"*Song of Deborah*"**: Judges 5.24–26) (*v.i.*).

> "He asked water, and she gave him ***milk***; she brought forth ***butter*** in ***a lordly dish***."
> Judges 5.25

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Refer to Section 0 Endnote 3
Sangraal—the Holy Grail

⊤

Deborah stands in stark contrast to Jael

"He asked water, and she gave him ***milk***; she brought forth ***butter*** in ***a lordly dish***."

Jael and Sisera (ca. 1709)
Domenico Guidobono
Oil on canvas - 96 cm (37.7 in) 121 cm (47.6 in)

Judith Slaying Holofernes (ca. 1612-13)
Artemisia Gentileschi
Oil on canvas - 158.8 × 125.5 cm

Lot and His Daughters (1617–18)
Giovanni Francesco Guerrieri
Oil on canvas - 136.3 x 99.3 cm

∓

Deborah stands in stark contrast to Jael

The violence of Deborah's story is a radical departure from standard biblical themes, which rarely place women in roles as warriors and generals. Every other instance we have of ***women acting in a military context*** is of ***a whore acting as an assassin*** (cf. Delilah, Esther, Judith… even Salome), using ***sexual attraction*** to ***lure male war leaders to their deaths***… as ***adulterous sin for Heaven's sake*** was ***praiseworthy***.

Obviously, **Jael** knew *of* the ***hypnagogic effect of the milk*** [*Sic.*] and for this reason, when the thirsty Sisera asked for ***water***, she brought him ***full fat (curdled) milk*** in ***a magnificent bowl*** (see Judges 4.19 5.25) in order to make him sleep and thus kill him more easily. Exhausted, Sisera fell asleep. Seeing her chance to avenge her people's suffering, Jael used ***a workman's mallet*** to ***hammer a tent stake*** into his brain, crushing his skull and pinning his head to the ground. He lay dead, murdered by the heroine's deception (*v.s.*).

See **"Masonic Legend of Lord Khurum Adoniram"**: Not dealt with in this treatise.

⊥

Refer to Section 0 Endnote 4
A Note concerning Sleep-Inducing Breast Milk
"Milk and Butter"
On the Ancient Psychedelic Rites of Women
On Cannabis
On Serotonergic Hallucinogens
On Use of Psychoactive Substances in the Stone Age
Hallucinogenic Beverages in the Ancient World
The Golden Drink and Celestial Dew of Ecstasy

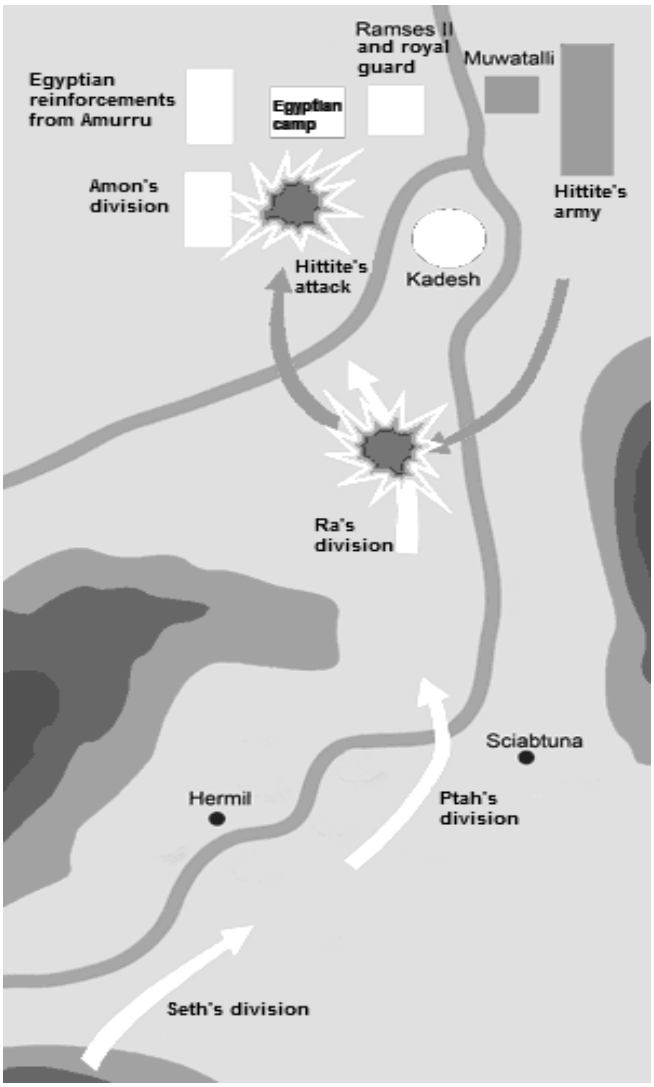
∓

2. A Note on the Battle of Kadesh

Refer to Map Section

During the **Battle of Kadesh**, the chariots of **Ramesses the Great** hadst *likewise* become ***mired down in mud*** whence pursuing the **Hittites**: In the ***first phase of the battle***, the **Hittite chariots** crossed the **Orontes River**, dispersing **Pharaoh's Ra Division** and ***attacking the Egyptian camp***—protected by the **Amun Division**; in the ***second phase***, Ramesses led his chariots on ***a counter-attack***, turning the tide of battle and ***routing the Hittites with heavy losses***; in the ***third phase***, **Ramesses' Ptah Division** entered the arena from the south and wouldst have crushed the Hittite forces but were unable to transit the ***muddy battlefield***… moreover, the **Dead Prince (Tuthmose)** failed to lead the ***rearguard*** **Sutekh Division** in support—as he had foreknowledge of the terrain having fatted Jethro's flocks in the vicinity during his banishment from the court of **Amenhotpe III** after the death of his wife **Meketaten** *daughter of Nefertiti and Akhenaton*, who ***died in childbirth*** and was buried in the **Valley of the Kings**. (Exodus 2.11-15)

The battle is *generally* dated to **ca. 1274 BC**, and is the earliest ***battle in recorded history*** for which ***details of tactics and formations*** are known. It was ***the largest chariot battle ever fought***, involving *perhaps* 5000–6000 chariots in total (*q.v.*). The Egyptian committed ***a tactical mistake***: the whole of the Egyptian ***forces split*** and marched to the battlefield separately, the result being the Hittites' chariots beating the Ra division (below, left). Ramesses had to flee, but the rest of the Ra division joined the encampment and the Egyptians successfully drove away the Hittites' chariots, while the Hittite king, Mutawalli II, exited the Hittite encampment (below, center). Finally, the Ne' Arin division and a group of chariots led by Ramesses chased Mutawalli's army back to the other side of the Orontes river (below, right).



At the end of the Battle, none of the two armies could claim victory, so both kings put an end to hostilities, concluded a treaty and celebrated peace with a gathering of the two armies.

Later on, Hittite king Hattusilis III exiled the former Hittite king, who was very unpopular at the time. When Hattusilis evaluated the condition of his empire and that of Assyria, he became increasingly friendly with Egypt. In the twenty-first year of Ramesses' reign, ca. 1259 BCE, Hattusilis and Ramesses celebrated a diplomatic treaty, the first document of its kind to be in written form. Both versions, Egyptian and Hittite have survived. Hattusilis sealed this deal by marrying his daughter to Ramesses, and she became his favourite wife. The treaty, remarkably modern for this time, contained four important conditions:

a) The continuation of the treaty concluded between Ramesses and Mutawalli, concerning mutual non-aggression.
b) Mutual assistance in the form of military aid.
c) Security in the problem of Hattusilis' succession
d) Mutual extradition of fugitives.

Part of the Battle of Kadesh took place near the river Orontes. The Egyptians had two-man light chariots, and both horsemen and horses were used to riding in swamps, in the Delta of the Nile. The Hittites had heavier three-man chariots, and horsemen and horses weren't used to fighting in muddy places. Many Hittite chariots got stuck in the water and mud, and the prince of Aleppo, one of the Hittite leaders, fell into the water and almost got drowned.

3. Napoléon Battle of Mount Tabor

v
The Trinity

Prior to the **Deluge**, **Mount Hermon**—*supra* was ***the location where rebellious angelic beings corrupted mankind to produce the giant clans*** and ***whereat they swore their oath to destroy the works of the Hebrew volcano-god Yahweh*** *son of 'El 'Elyon*. We know *also* that **Yahweh** supplanted the **Canaanite** god and is referred to in the Hebrew Bible as **'El** (לא), **'El 'Elyon** (וויילע לא, "*God Most High*"), **'El Shaddai** (ידש לא, " *God Almighty*"), and the (originally) plural form **Elohim** (מיהולא, as in Gen. 1.1, *q.v.*), singular **Eloah**. More-so, some ancient Hebrews perceived **Yahweh** *as* having a consort, which could be the origin of the mysterious **Lady Wisdom** of ***Proverbs***, the ***Apocrypha*** (***Ecclesiasticus*** and ***Wisdom of Solomon***)—*included in the Catholic and Episcopal Bibles but not in most Protestant versions*, and in some ***Gnostic texts***. **Wisdom** (Hebrew: hokma, המכח, a feminine noun) is personified not only in the feminine *viz.* "**Sophia"** (Ancient Greek: σοφός, "sophos," meaning "*skilled, wise*"), but as a preexistent companion entity with Yahweh (*as follows*):

Proverbs 4.6-7
[6] Forsake her not, and she shall preserve thee: love her, and she shall keep thee.
[7] Wisdom is the principal thing; therefore get wisdom: and with all thy getting get understanding.

In the **Book of Proverbs** (see especially 8.22-31), **Sophia** speaks of herself as being with God ***before creation***... and as ***the master worker through whom God created***. In **Sirach 24**, she is from ***eternity*** and fills all that is *insomuch* as being ***infinite***. The **Gospel of John** begins with **"the Word of God"** as was said about **"Sophia"** in the Jewish tradition. And, as was "the Word," Sophia was also present with God ***after creation***. Just as **"the Word was with God and was God,"** so too was **Sophia**. So, when **St. John the Divine Evangelist** wrote *that* "the Word became flesh and dwelt among us as Jesus," he could just as well have said that "Sophia became flesh and dwelt among us… as Jesus… for Jesus is the **Sophic Wisdom of God**."

Christians are **"*monotheistic*"** and believe there is only **"*one god*"**—***a divine godhead*** consisting of ***three parts***: **God *the father*** (which created the heavens and the earth), ***the demi-god*** **Son** (Jesus Christ; *i.e.*, the Word or the Logos) and the **Holy Spirit** (*i.e.*, the pneuma or vital breath) with **Jesus** referring to the **Holy Spirit** as **"Mother"** in the **Gospel of Thomas** and *in* the **Gospel to the Hebrews**, and with the **Apocryphon of John** describing the **Trinity** as **"Father, Mother and Son."** But some **Christian Gnostics** think **"*the* Divine"** to have both ***masculine*** and ***feminine*** qualities—as in the **"*psycho-alchemical*"** sense… a **"*hermaphrodite*"**: (Cf. ***gastropods*** *viz.* ***snails*** and/or ***slugs***, which assume the position of a male—or a female—in an encounter… or, they both choose to be both, simultaneously "piercing" and "being pierced" in what is called **"*reciprocal copulation*"**).

Genesis 1.26-27 says *that* the ***elohim*** were ***male*** and ***female***, and ***humans were made in their image***… which to say, being simply put, "in the ***tertiary image*** of the **Trinity**: having ***an immortal soul***, ***a mortal flesh body*** subject to transcendence, and ***a pneuma*** which is more than mere ***vital breath*** but of an ***animate mind*** of ***intellect*** and ***emotive*** capabilities."

Genesis 1.26, 27
[26] And God said, "Let **us** make man in **our** image, after **our** likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth."
[27] So God ***created man*** in ***his own image***, ***in the image of God*** created he him; ***male and female created he them***.

Yahweh ('El) and Ba'al (*dancing*) and Asherah (*sitting with a harp*)
Naive etching on a clay jar found at **Kuntillet Ajrud** (Arabic دورجع قليتنوك) in northeast Sinai, under the inscription **"Yahweh of Teman (Edom)"** and his **"Asherah"** (ca. 800 BC). **Asherah Ba'alat** was the consort of the supreme god, although she was frequently paired with **Ba'al**, who often took the place of **'El**.

In the **Apocrypha**, **Lady Wisdom** is identified with the **Torah** or **Biblical Law** (Sirach 24.23; Baruch 4.1). In the New Testament, the preexistent **Word** (Greek: **Logos**) at the beginning of the **Gospel of John** is reminiscent of **Wisdom**, and in 1 Cor. 1.24 Paul calls Christ "the wisdom of God" (Greek: **Theou Sophia**).

The ***metaphor*** of **Yahweh** and the ***Hebrew people*** as ***husband and wife*** is found first in the **Book of Hosea**, and continues in the **Books of the Prophets Isaiah, Jeremiah, and Ezekiel**. It is a troubled marriage, for despite Yahweh's "love toward the children of Israel" *viz.* the Christians… not the Jews, for they "looked to other gods" (Hosea 3.1).

Asherah *often* appears in the Bible as **"ha asherah"** (Hebrew: הה (אשרה meaning "'the' asherah." In such instances the reference is not to the goddess but to a symbol of her, an object (in the plural **'asherim'**) that was ***a sacred 'totem' pole***, ***tree***, or ***group of trees*** (hence the translation "***groves***") at Israelite *viz.* Hebrew/Jewish sanctuaries or "high places" as well as by **altars of Ba'al**. The ***erecting of asherim***

was among the **"*evil*" *deeds of kings*** like **Ahab** and **Manasseh**, and cutting the things down was a regular chore of "right" kings like **Hezekiah** and **Josiah**.

The presence of **Asherah** or her symbol at places where ***Yahweh—the god of the Hebrews***, was worshipped raises the question of whether the Canaanite goddess was *also* ***the consort of Yahweh***.

Capuchins' Bible Prov. 8:22
The Lord created me, as firstling of his works,
since the beginning, before he created anything else.
It was through Wisdom that Yahweh "founded the earth" (3:19), she is "a tree of life" to those who lay hold of her (3:18), and she offers to reward all who seek her:

"I love them that love me; and those that seek me early shall find me" (8:17).

The cult of YHWH worships ***a tutelary deity*** associated with ***metallurgy***, which originated among ***semi-nomadic copper smelters*** between the **Bronze Age** and **Iron Age**. As with other ***theriomorphic images*** of ***Yahweh*** in the **Hebrew Bible** (*e.g.*, as a lion, bear, or leopard), ***the metaphor of Yahweh breathing fire*** portrays his ferocity against his enemies. **Yahweh** is the ***principal name*** in the **Old Testament** by which **God** reveals **"Iself"** and is the ***most sacred***, ***distinctive*** and ***incommunicable name of God***.

Akin unto **"Elohim**," the **Qur'an** refers to **Allah** as the **"Lord of the Worlds"**: Unlike the biblical ***Yahweh*** (sometimes misread as ***Jehovah***), ***God*** hath ***no personal name***, and his ***traditional names*** are ***epithets***, including "Creator," "King," "Almighty," "All-Seer," *etc*…

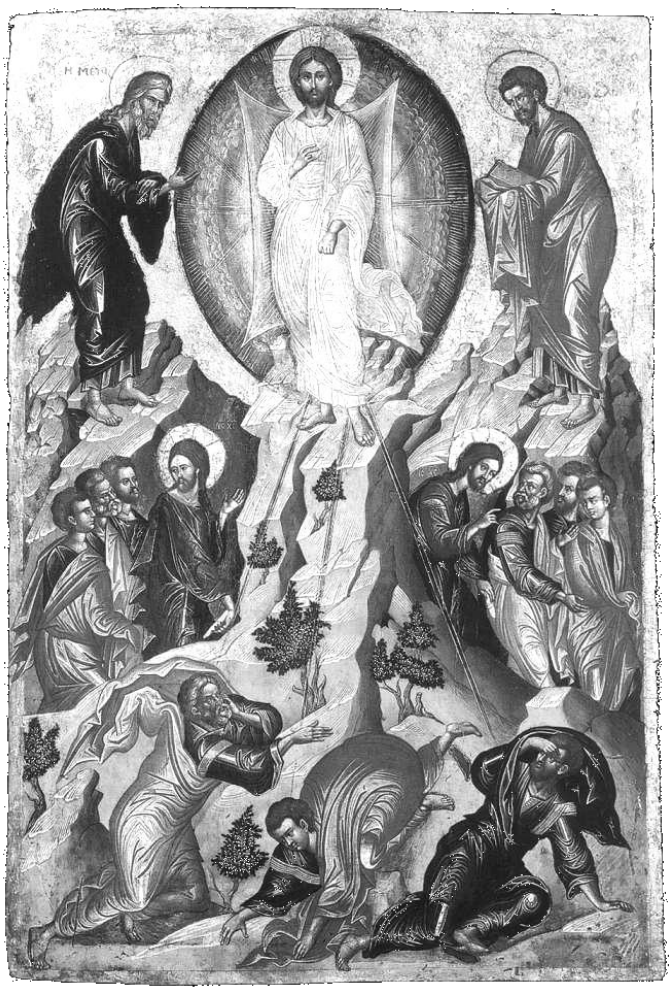
Yah ("Yahweh") + **Shua** ("is salvation")

Note: The **Latter Day Saint Mormons** refers to **Elohim** as **"*god the father*"** (*i.e.*, "the father of Jesus in both the physical and the spiritual realms, whose name before birth is said to be ***Jehovah/Yahshua***"). **Jehovah** (meaning "*He causes to become*") is ***god's formal name***. **Lord** is just a title or a substitution for where Jehovah's name was originally used. **Yahshua** is a proposed transliteration of the original Hebrew name of **Jesus of Nazareth**, considered by **Christians** and **Messianic Jews** to be the **Messiah**.

∓

Since **Queen Helena** *mother of* ***Emperor Constantine the Great*** in the fourth century, tradition has recognized **Mount Tabor** as the place of **Jesus' transfiguration** at the time whence the Lord took **Peter**, **James**, and **John** up the mountain to pray: The ***three disciples*** fell asleep, and when they awoke, they were astonished to see **Jesus** talking with **Moses** of the **Law** (whence the mortal man stood face-to-face with the fiery Glory of the Divine at Sinai) and **Elijah** of the **Prophecy**: (Redemptive sacrifice was the purpose for which Elijah had ministered while on earth). ***Our Lord's face was transformed, shining as if being bathed in the rays of the sun on a beautiful day***, yet none of the three were capable of comprehending the magnitude, size and power of the **"uncreated fire"** and ***His raiment shone as dazzling lithon*** (Matthew 17:1–9).

The appearance of Moses and Elijah with Jesus is highly significant. The name Moses was equated with the Old Testament law that God had given to the people. Jesus came and fulfilled the commandments of the law and did the things the law could not do, that is, to provide an answer for the problem of sin. The law pointed out the problem; Jesus gave the solution. Elijah was an outstanding figure in the Old Testament. He was a great prophet and his appearance with Moses on the Mount of Transfiguration testified that Jesus fulfilled the prophets, as well as the law.
Moses, in his glorified body, represented the saved that will enter God's kingdom through death. Elijah, like Enoch, was one of God's most powerful a fierce champions, who slaughtered the false prophets of Baal, and did not die… but was simply taken to heaven up in both a chariot of fire and a whirlwind and without leaving a body behind. He represents those believers who enter the kingdom of God by the translation or the rapture of the church.



Transfiguration of Christ
Unknown Icon Painter, Cretan (active around 1550)
Height: 77 cm (30.3 in); Width: 51 cm (20 in) - egg tempera on wood

"I will say to those called 'Not my people,' 'You are my people'; and they will say, 'You are my God.'"
God is "not willing that any should perish but that all should come to repentance" (2 Peter 3.9), and
"Everyone who calls on the name of the Lord will be saved" (Romans 10.13).

When Jesus and the three apostles are going back down the mountain, Jesus tells them to not tell anyone "the things they had seen" until the "Son of Man" has risen from the dead. The apostles are described as questioning among themselves as to what Jesus meant by "risen from the dead." At the time of the Transfiguration, Jesus' earthly ministry was coming to a close. He had acknowledged that He was the Messiah and predicted His death and resurrection.
The Feast of the Transfiguration is celebrated in honour of the transfiguration of Jesus—and is observed on the fourteenth Sunday after Easter. In the ancient western lectionary, the Ember Saturday in Lent included the Transfiguration.

Note

Water to Vinegar

Aristotle, Metaphysics, Book 8, section 1045a

[1045a] [1] and the actual matter of the living body becomes by degeneration the potentiality and matter of the dead body, and water the matter of vinegar; for the one becomes the other just as day becomes night. All things which change reciprocally in this way must return into the matter; e.g., if a living thing is generated from a dead one, it must first become the matter, and then a living thing; and vinegar must first become water, and then wine.

The ***transformation of water into wine*** at the **Marriage at Cana** or *the* **Wedding at Cana** is the first miracle attributed to Jesus in the **Gospel of John**: The first thing Noah did after the Deluge was to plant a vineyard, make wine and get drunk… and, whilest inebriated, he uncovered himself to his second-born son: (Cf. Abraham's sacrifice of Ishmael—a ram with its horns caught up in the branches of a bush… which is much akin unto Cain's "sacrifice" of Abel *second-born twin of Adam* and *of* Jacob's theft of Esau's inheritance).

In the New Testament, all four Gospels give ***the account of the crucifixion of Jesus***. But John 19.31-34 mentions something not recorded in the other three:

> "Then the **Jews**, since it was the day of preparation and so that the bodies might not remain on the cross on the **Sabbath** (for that Sabbath day was a **Great Sabbath**), requested of **Pilate** that their legs might be broken and that they might be taken away. The **soldiers** *therefore* came and broke the legs of the first man and of the other man who had been crucified with Him. But coming to Jesus, when they saw that He had already died, they did not break His legs; but one of the soldiers pierced His side with a spear, and immediately there came out blood and water."

To hasten their deaths, the **Roman soldiers** routinely broke the legs of those they crucified. Since Jesus had already died, they left His legs unbroken. Yet ***one of the soldiers*** **[Longinus]** ***pierced His side with a spear*** **[Spear of Destiny]** and out of Jesus' pierced side came **"blood" and "water."**

"Two substances came out of the Lord's pierced side: **"blood" and "water."**

Blood is for ***redemption***, to deal with sins (John 1.29; Heb. 9.22) for the purchasing of the church (Acts 20.28).

Water is for ***imparting life, to deal with death*** (John 12.24; 3.14-15) for the producing of the Church (Eph. 5.29-30).

The Lord's death, on the negative side, ***takes away our sins***, and on the positive side, ***imparts life into us***. Hence, it has two aspects: the ***redemptive aspect*** and the ***life-imparting aspect***. The redemptive aspect is for the life-imparting aspect. The record of the other three Gospels portrays only the redemptive aspect of the Lord's death. John's record portrays not only the redemptive aspect also the life-imparting aspect."

So the blood and water show us two important aspects of the Lord's death: redemption (blood) and the imparting of life (water).

God used Adam's rib to form Eve

The **Book of Genesis** relates **"How God created Eve"**: "The Lord God caused the man to fall into a deep sleep; and while he was sleeping, he took one of the man's ribs and then closed up the place with flesh. Then the Lord God made a woman from the rib he had taken out of the man, and he brought her to the man" (Genesis 2.21–22).

Earlier, in making Adam, God used the ***"dust of the ground"*** to form his body and ***"breathed into his nostrils the breath of life, and the man became a living being"*** (Genesis 2.7). But, in making Eve, God did not go back to the dust; He used one of Adam's ribs to form the woman. When she was brought to Adam, the man said:

> "This is now bone of my bones
> and flesh of my flesh;
> she shall be called 'woman,'
> for she was taken out of man" (verse 23).

God used Adam's rib to form Eve—He used existing tissue and did not "start from scratch"—to show that Adam and Eve were of the same substance; she was made from the same "stuff" and was a bearer of God's image and likeness, just as Adam was (*see* Genesis 1.27). The woman made of Adam's rib was designed to be a companion and "helper suitable" for Adam (Genesis 2.18). Eve, formed from a physical part of Adam, was truly his complement, an integral part of who he was. As such, she was a perfect companion.

Why did God use Adam's rib? Interestingly, ribs have amazing regenerative powers. Portions of rib bone and cartilage removed in bone graft surgery will regrow in a few months' time, as long as the rib perichondrium is left intact. This means that Adam's loss of a rib was only temporary; he did not have to go through the rest of his life with an incomplete skeletal system.

When God brought Eve to Adam, they were united in marriage: the "woman" in Genesis 2.22 is called Adam's "wife" in verse 24. The pattern for marriage, the first social institution, was thus established by God in Eden. The manner of Eve's creation is "why a man leaves his father and mother and is united to his wife, and they become one flesh." The unity of a married couple and the "one flesh" principle are based on the fact that God used one of Adam's ribs to make the woman.

God's use of one of Adam's ribs to make Eve is a reminder that woman was created to be "beside" man. Together, the man and woman complement one another in marriage, and in Christ they are "heirs together of the grace of life" (1 Peter 3.7).

A Note on "The Penis Spine"

One of the most weird and wonderful products of evolution is the penis bone, or baculum. The baculum is an extra-skeletal bone (os penis) found within the penis of certain mammals,, including most primates (Chimpanzees, bonobos, macaque, etc…), rodents, bats, carnivores, and some insectivores, and even walruses.

By the time Neanderthals came on the scene our ancestors had lost their penile spines (we know this from DNA)

There haven't been any hominin baculum bones. The absence of a baculum in humans is probably related to the peculiarities of human mating strategies that differ from other primates, such as the lack of estrus in females: The estrous cycle, when high amount of estrogen is presents in the blood, is the set of recurring physiological changes that are induced by reproductive hormones in most mammalian therian females. Estrous or "heat" cycles start after sexual maturity in females. Most mammalian females possess classic estrus, a discrete phase of the ovulatory cycle during which females engage in sex and undergo dramatic physical changes that make them attractive to males. By contrast, humans engage in sexual activity throughout the ovulatory cycle.

Clitoral bones (baubella) are seen in capuchin and some other monkeys. With the development of erect posture and other associated structural changes in Man, possibly the baculum has lost its function and without baculum the penile is more flexible and advantageous for free copulation at different positions that is suitable for Man.

The Bushmen of South Africa have bacculae.

a wedding in Cana

The Wedding at Cana, from Das Plenarium
Hans Schäufelein (German, Nuremberg ca. 1480–ca. 1540 Nördlingen)
Woodcut (hand-colored) Sheet: 3 5/8 × 2 11/16 in. (9.2 × 6.8 cm)

There is no way to know for certain why Jesus chose a wedding in Cana to perform His first miracle (John 2:1–11). We can hypothesize, however, and we have some Old Testament prophecies to help us piece together some possibilities.

It seems that Jesus' family had close connections to the event in Cana. The fact that Jesus' mother, Mary, is concerned with the lack of wine (John 2:3) suggests that she was involved in the planning and organization of the wedding. The fact that after the wedding Jesus' brothers travel with Him to Capernaum (John 2:13) indicates that Jesus' whole family was present for the wedding. Could the wedding have been that of a relative of Jesus or a family friend? It is quite possible. Such a connection would explain Jesus' presence at the wedding but not His decision to perform His first miracle there.

One consideration is that of honor. In those days, family honor was of vital importance. Weddings usually lasted for seven days, during which time food and wine supplied by the bride's and groom's families flowed freely. To run out of either implied a thoughtless or impoverished host. Running out of wine would bring dishonor upon the family name. As a personal favor, Mary turned to her divine Son for help. Her family was about to be shamed in the community, and she knew her Son could do something about it.

Jesus' earthly ministry had begun at His baptism by John the Baptist (Matthew 3:16–17; Mark 1:9–12). The wedding occurred over a month later after Jesus had gathered about half of His disciples (John 1:43). Although He had never performed a miracle in public, it was time to demonstrate who He was.

It is interesting that the quality of wine He supplied was superior to anything that had been served thus far (John 2:10). The quality of the wine stunned the host. The miracle made a strong impression on Jesus' new disciples, teaching them from the start that He could take care of them (Isaiah 46:4; Matthew 6:8).

Jesus' creation of wine may be significant, prophetically. Jeremiah had foretold that in the Messianic age "they will rejoice in the bounty of the LORD—the grain, the new wine . . ." (Jeremiah 31:12). Amos said that Israel "will plant vineyards and drink their wine" (Amos 9:14). The association of the Messiah with a time of plenty—including freely flowing wine—makes Jesus' first miraculous sign all the more meaningful.

The fact that the miracle was performed at a wedding is also significant. By His attendance, Jesus places His stamp of approval on the marriage covenant, and with His miracle He shows from whence the blessings in a marriage spring. The love and joy inherent in a wedding ceremony are also characteristic of the ministry of Christ, who came into this world because of love (John 3:16) and brought joy to all who believe (Luke 2:10). Also, Jesus may have chosen this family situation to perform this miracle because it is something everyone in every culture can relate to. An ordinary setting became the showcase for His supernatural power. Perhaps that is another lesson He wants us to learn from it. He wants to do something supernatural in the everyday events of our lives, as well.

In John 2, Mary, Jesus, and some of the disciples are attending a wedding. In John 2:3, Mary tells Jesus that the host has run out of wine. Mary obviously wants Jesus to do something special to fix the situation; He had performed no miracles up to this point (John 2:11), and Mary undoubtedly thought it was time He showed who He was. Jesus' response, read in modern English, strikes some people as abrupt, even impolite or rude. He responds, "Woman, what does this have to do with me? My hour has not yet come" (ESV). It's Jesus' addressing His mother as "Woman" that seems most rude to us.

One of the problems with translating from one language to another is that certain phrases have meanings not easily transferred. Phrases that don't mean exactly what they say are often called "idioms," and they can cause confusion in translation. For example, exclamations such as "heads up!" or "look out!" actually mean the opposite of their literal words—if someone yells, "Heads up!" we usually duck our heads. A native English speaker understands such idioms instinctively, but in order to translate them, we'd have to pick words that aren't synonyms—heads up! might translate into words that mean "get down!"—or end up with a confusing phrase.

What Jesus says to His mother in John 2:4 sounds almost rude in English. However, in the original language, and in that culture, Mary would not have interpreted Jesus' words that way. The term woman was used like we use the term ma'am. By addressing Mary this way, Jesus does distance Himself from His mother somewhat—He was exerting His independence from her wishes—but in no way was it a rude manner of speaking. Jesus lovingly uses the same word from the

cross when He tells Mary that He is entrusting her to John's care (John 19:26).

The question Jesus asks His mother isn't rude, either. It may sound rude in the KJV: "What have I to do with thee?" (John 2:4), but it was a common idiom. In the Greek, Jesus' question is "Ti emoi kai soi?" The phrase was used to ask of the connection between two people. The question could be translated as "What business do we have with each other?" Or, in less formal terms, "What does this have to do with me?" (ESV) or "Why do you involve me?" (NIV). Again, Jesus is expressing the fact that He is independent of His mother; as eager as Mary was to see Jesus do a miracle, she had no right to determine the time or the manner in which Jesus publicly revealed His glory. Jesus makes His point gently and without being rude, however.

Jesus concludes His statement to Mary with, "My hour has not yet come." The reference to His "hour" or "time" (NET) means that Jesus was constantly working from a divine timetable. So, He wasn't going to reveal His power sooner than God the Father intended (see John 5:30). One of the points Jesus made in His temptation in the desert was that there is such a thing as doing the right thing for the wrong reasons (Matthew 4:1–10). That is, it would be wrong to perform a miracle if the time and place are not according to God's will.

Jesus did act, performing His first miracle. He turned the water into wine, but He did so in a very subtle, subdued way. Only the servants, Mary, and a few disciples even knew what He had done. The miracle was to introduce the disciples to His ability, not to show off or to go public with His power (see John 2:11).

So, Jesus isn't being rude or dismissive in John 2:4. He's politely pointing out that He follows God's timing, not Mary's; and that this is not His moment to be publicly revealed. Some of the respectful tone is lost in translation, perhaps, but Jesus was not being rude.

One Christmas, at Tarn Wadling near Carlisle, King Arthur is challenged by a menacing 'baron.' To avoid a fight, Arthur agrees to return the following New Year, on pain of forfeit of his land and liberty, and tell the baron "what thing it is / That a woman most desire." Arthur returns to Carlisle. The following New Year, still without an answer, he is riding across a moor on his way to meet the baron, when he meets a hideous hag, to whom he offers Sir Gawain as a husband in return for the answer to the baron's riddle. The bargain is made. Arthur rides on to Tarn Wadling. He gives the baron the hag's answer: "A woman will have her will, / And this is all her cheef desire." The baron admits this answer is the right one, and angrily curses the hag, who, he reveals, is his sister. Having successfully escaped from the baron, Arthur returns to Carlisle to deal with the matter of the hag's marriage. Gawain consents to the marriage with the hag. The wedding takes place. On the wedding night, the hag is transformed into a beautiful young woman. She offers Gawain the choice "Wether thou wilt have me in this liknesse / In the night or else in the day." Gawain prefers to have her beautiful at night, but she would prefer her beauty by day. Gawain breaks the impasse by allowing her to choose. She jubilantly informs him that she will now be beautiful both by day and by night, and reveals that she and her brother were cursed by their stepmother's witchcraft. All ends happily.

The Fall Of Man
Cornelisz Van Haarlem
Oil on panel - 66.2 x 51.4 cm | 26 x 20 in

1.1 It came to pass, when Adam went forth from the Garden with his wife, outside, to the east of the Garden, they made themselves a hut to live in and went inside. Their tears fell ceaselessly and they spent their days in unison of mind, weeping and saddened, and they said to one another, "We are far from life."
2.1 Then, after seven days, they grew hungry and looked for food.
2.2 Eve said to Adam. "My lord, I am hungry. Arise, seek food so that we may live and know that God is going to come and bring us to the Garden, to our place."
3.1 They arose and went about upon the earth, and they did not find food like the food by which they had been nourished in the Garden .
3.2 Eve said to Adam, "I am dying of this hunger. It would be better if I were dead, my lord; perhaps then they would bring you into the Garden, for because of me God is angry." I Adam said, "Great wrath has come upon us, I know not whether because of you or because of me." Eve said to h im , "Kill me if you wish, so that the wrath and anger may abate from before you--for this has come about because of me-- and they will bring you into the Garden."
3.3 Adam said to her. "Eve, do not even mention this matter; lest God bring upon us even greater evils and we become contemptible. How, indeed, can I do you any evil, for you are my body'?" Eve said "Arise, so that we may seek vegetable food."
4.1 They sought and they did not find vegetable sustenance like that which was in the Garden .
4.2 Eve said "... because God established this vegetable food as food for the beasts that they might eat on the earth, but our food is that which the angels eat.
4.3 Arise, let us repent for forty days; perhaps God will pity us and give us food which is better than that of the beasts so that we should not become like them."

Because Adam and Eve had eaten the fruit of the tree of knowledge of good and evil, the Lord sent them out of the Garden of Eden into the world. Their physical condition changed as a result of their eating the forbidden fruit. As God had promised, they became mortal. They and their children would experience sickness, pain, and physical death. Because of their transgression, Adam and Eve also suffered spiritual death. This meant they and their children could not walk and talk face to face with God. Adam and Eve and their children were separated from God both physically and spiritually.

John chapter 2 records Jesus performing a miracle at a wedding in Cana of Galilee. At the wedding, the hosts ran out of wine. Jesus' mother, Mary, asks Jesus to intervene, and He does so, reluctantly. Jesus has the servants bring six jars filled with water and then instructs the servants to give it to the overseer of the celebration. The water miraculously turns into wine, and the overseer declares that it was the best wine he had ever tasted. In this account, Jesus performed an amazing miracle, actually altering the molecular composition of the water, changing it into wine. The point of the account is summarized in John 2:11, "He thus revealed His glory, and His disciples put their faith in Him." Usually, though, when this passage is studied, a side issue becomes the main issue. Did Jesus transform the water into wine (fermented, alcoholic) or into grape juice (non-alcoholic)?

Throughout the passage, the Greek word translated "wine" is oinos, which was the common Greek word for normal wine, wine that was fermented/alcoholic. The Greek word for the wine Jesus created is the same word for the wine the wedding feast ran out of. The Greek word for the wine Jesus created is also the same word that is used in Ephesians 5:18, "...do not get drunk on wine..." Obviously, getting drunk from drinking wine requires the presence of alcohol. Everything, from the context of a wedding feast, to the usage of oinos in 1st century Greek literature (in the New Testament and outside the New Testament), argues for the wine that Jesus created to be normal, ordinary wine, containing alcohol. There is simply no solid historical, cultural, exegetical, contextual, or lexical reason to understand it to have been grape juice.

Those who oppose the drinking of alcohol, in any quantity, argue that Jesus would not have turned the water into wine, as He would have been promoting the consumption of a substance that is tainted by sin. In this understanding, alcohol itself is inherently sinful, and consumption of alcohol in any quantity is sin. That is not a biblical understanding, however. Some Scriptures discuss alcohol in positive terms. Ecclesiastes 9:7 instructs, "Drink your wine with a merry heart." Psalm 104:14-15 states that God gives wine "that makes glad the heart of men." Amos 9:14 discusses drinking wine from your own vineyard as a sign of God's blessing. Isaiah 55:1 encourages, "Yes, come buy wine and milk…" From these and other Scriptures, it is clear that alcohol itself is not inherently sinful. Rather, it is the abuse of alcohol, drunkenness and/or addiction, that is sinful (Ephesians 5:18; Proverbs 23:29-35; 1 Corinthians 6:12; 2 Peter 2:19). Therefore, it would not have been a sin for Jesus to create a drink that contained alcohol.

A second, related argument is that by creating alcoholic wine, Jesus would have been promoting drunkenness, which the Bible clearly identifies as sinful. This is not a valid argument. Was Jesus promoting gluttony when He multiplied the fishes and loaves far beyond what the people needed? Of course not. Creating a substance that can be abused does not make one responsible when another person foolishly chooses to abuse it. Jesus creating alcoholic wine was in no sense encouraging drunkenness.

The belief that Jesus created alcoholic wine is definitely more in agreement with the context and the definition/usage of oinos. The primary reasons for interpreting it as grape juice, that alcohol is inherently sinful or that the creation of alcohol would have been encouraging drunkenness, are unbiblical and invalid. There is simply no good biblical reason to understand John 2 as anything other than Jesus performing an amazing miracle by turning water into real wine. Is drunkenness sinful? Absolutely! Is addiction sinful? Definitely. Would Jesus turning the water into alcoholic wine in any way violate God's standards regarding the consumption of alcohol? Absolutely not!

The fall of man occurred sometime after God created the world and after Satan's rebellion in heaven. We find the biblical account of creation and the fall of man in Genesis 1–3. According to the book of Genesis, God spoke everything into existence: sky, planets, seas, vegetation, animals, and everything else. He pronounced it all "good" (Genesis 1:25).

But when God made man, He got down in the dirt and formed the shape of a human body from the clay (Genesis 2:7). Then He breathed His own life into the man's nostrils, and "man became a living soul." He called the man "Adam." The man had a life that differed from the plant and animal life. He had been created in God's own image (Genesis 1:27), which means that he possessed an everlasting spirit, such as God has. He was designed to be like God, fellowship with God, reason like God, and enjoy God forever. So God placed Adam in a garden designed specifically for him (Genesis 2:8). In these perfect surroundings, God walked and talked with the man, enjoying the creation He had made and Adam's pleasure in it (Genesis 2:19–20; 3:8).

Because God did not want the man to be alone, He fashioned a woman, Eve, from one of Adam's ribs. He gave them everything in the garden to enjoy except for the fruit from one tree (Genesis 2:16–17). God told them that, if they ate fruit from the tree of the knowledge of good and evil, they would die.

Genesis 3 introduces us to another being involved in the fall of man: the serpent. Satan had already been cast down to earth due to his rebellion against God in heaven (Luke 10:18). Satan came to Eve as a serpent and suggested to the woman that God had not really forbidden the fruit for her good but was rather keeping good from her (Genesis 3:1–4). So she ate it and gave some to Adam (Genesis 3:5). Adam also ate it, and in that moment everything changed. Sin had entered into God's perfect world (Romans 5:12). Mankind had fallen.

The fall of man was caused by Adam's sin. Sin is any human behavior, word, or thought that is contrary to the perfection of God. Because of Adam's sin, God placed a curse upon the world, the people, the animals, the plants, and the very ground (Genesis 3:14–19). Their sin had brought upon them the judgment of God, and the only just punishment for such high treason is eternal death (Romans 6:23). But God then put into play a system by which human beings could find pardon for sin. God killed an animal and made garments for the man and woman to cover the nakedness that now brought them shame (Genesis 3:21). In doing so, God painted a picture of what He would do thousands of years later when the Perfect Lamb was slain to take away our sin (John 1:29; Revelation 13:8).

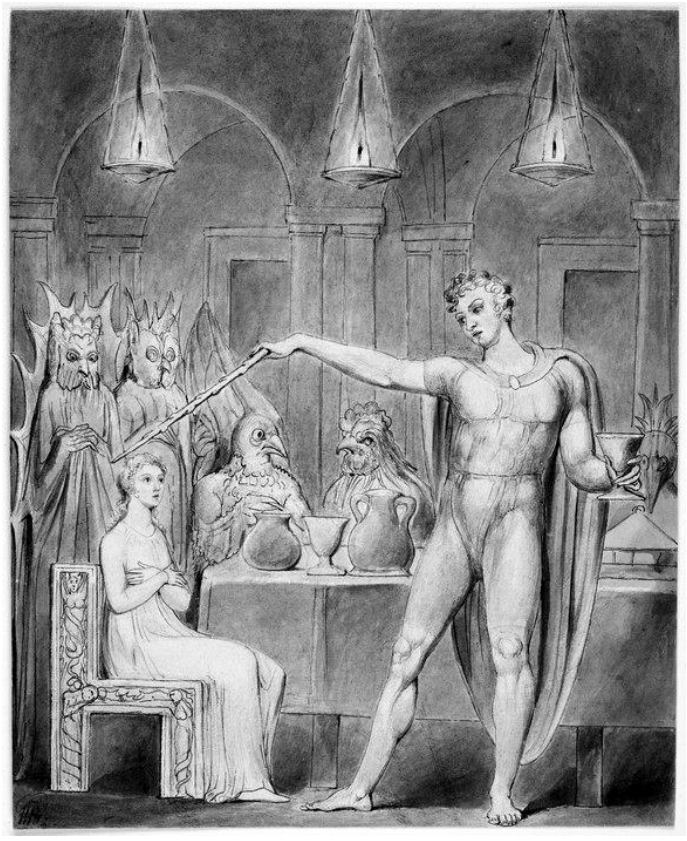
After the fall of man, God drove Adam and Eve out of the garden and placed a cherub to guard the entrance. This was so that Adam and Eve could not return and possibly eat from the tree of life and live forever in their cursed state (Genesis 3:23–24). They were forced to find their own food and shelter. Adam had to fight weeds and thistles to eke out an existence from the ground, while Eve had to suffer in childbirth. Suffering and toil are part of the curse God put upon this world because of sin.

We call this episode in human history the fall of man because, in that act of disobedience, Adam brought a curse upon every person yet to be born. The man who was designed to walk with God in unbroken fellowship had fallen from that exalted position. He was doomed to live in a broken state, in a broken world, apart from ongoing communion with a holy God. God promised that the Seed of the woman would one

day save them from the eternal consequences of their sin (Genesis 3:15), but the temporary earthly consequences of sin remained.

We all suffer the consequences of the fall of man. Our salvation is in calling upon the name of the Lord and trusting in Jesus' perfect sacrifice for our sin (Romans 5:10–11; 2 Corinthians 5:18). The world groans under the curse, crying out for the relief that will come at the ultimate redemption of God's people when Christ returns (Romans 8:22–23). When Jesus comes for all those who have trusted in Him, God will restore all things (Acts 3:21). He will create a new heaven and a new earth to replace that which sin destroyed (Isaiah 65:17; 2 Peter 3:12–13; Revelation 21:1). Mankind will no longer be "fallen" but restored and redeemed by the blood of the Lamb of God (Revelation 7:14).

Some people believe Adam and Eve committed a serious sin when they ate of the tree of knowledge of good and evil. However, latter-day scriptures help us understand that their Fall was a necessary step in the plan of life and a great blessing to all of us. Because of the Fall, we are blessed with physical bodies, the right to choose between good and evil, and the opportunity to gain eternal life. None of these privileges would have been ours had Adam and Eve remained in the garden. After the Fall, Eve said, "Were it not for our transgression we never should have had seed [children], and never should have known good and evil, and the joy of our redemption, and the eternal life which God giveth unto all the obedient" (Moses 5:11).



The Lady Captured by Comus
William Blake (1815)

Blake's view of the situation suggests the stasis to which the Lady is reduced, by the power of Comus over her body, despite her mental resistance.

Comus
Nay, lady, sit. If I but wave this wand,
Your nerves are all chained up in alabaster, 660
And you a statue, or as Daphne was,
Root-bound, that fled Apollo.

In his vision in Revelation 19:7–10, John saw and heard the heavenly multitudes praising God because the **wedding feast of the Lamb**—literally, the "marriage supper"—was about to begin. The concept of the marriage supper is better understood in light of the wedding customs in the time of Christ.

These wedding customs had three major parts. First, a marriage contract was signed by the parents of the bride and the bridegroom, and the parents of the bridegroom or the bridegroom himself would pay a dowry to the bride or her parents. This began what was called the betrothal period—what we would today call the engagement. This period was the one Joseph and Mary were in when she was found to be with child (Matthew 1:18; Luke 2:5).

The second step in the process usually occurred a year later, when the bridegroom, accompanied by his male friends, went to the house of the bride at midnight, creating a torchlight parade through the streets. The bride would know in advance this was going to take place, and so she would be ready with her maidens, and they would all join the parade and end up at the bridegroom's home. This custom is the basis of the parable of the ten virgins in Matthew 25:1–13. The third phase was the marriage supper itself, which might go on for days, as illustrated by the wedding at Cana in John 2:1–2.

What John's vision in Revelation pictures is the wedding feast of the Lamb (Jesus Christ) and His bride (the Church) in its third phase. The implication is that the first two phases have already taken place. The first phase was completed on earth when each individual believer placed his or her faith in Christ as Savior. The dowry paid to the bridegroom's parent (God the Father) would be the blood of Christ shed on the Bride's behalf. The Church on earth today, then, is "betrothed" to Christ, and, like the wise virgins in the parable, all believers should be watching and waiting for the appearance of the Bridegroom (the rapture). The second phase symbolizes the rapture of the Church, when Christ comes to claim His bride and take her to the Father's house. The marriage supper then follows as the third and final step. It is our view that the marriage supper of the Lamb takes place in heaven between the rapture and the second coming (during the tribulation on earth).

Attending the wedding feast will be not only the Church as the Bride of Christ, but others as well. The "others" include the Old Testament saints—they will not have been resurrected yet, but their souls/spirits will be in heaven with us. As the angel told John to write, "Blessed are those who are invited to the marriage supper of the Lamb" (Revelation 19:9). The marriage supper of the Lamb is a glorious celebration of all who are in Christ!

Christ on the Cross with the Virgin Mary, Mary Magdalene, and Saint John
Pietro da Cortona
Pen and brown ink, with gray-brown wash, heightened with white bodycolor over black chalk (15 7/8 x 10 7/16 in) (1661)

And the LORD God said, "**The man has now become like one of us, knowing good and evil. He must not be allowed to reach out his hand and take also from the tree of life and eat, and live forever**." So the LORD God banished him from the Garden of Eden to work the ground from which he had been taken.

Le Saintés Femmes au Tombeau
The Holy Women at the Tomb or The Three Marys at the Tomb
George Bourguereau
Oil on canvas (1876)

Summary Book X Paradise Lost
The scene returns to Heaven, where God knows immediately that Adam and Eve have eaten from the Tree of Knowledge. Gabriel and the other angels guarding Paradise also know, and they fly back up to Heaven. They report that they did all they could to prevent Satan from re-entering the Garden. God tells them that he allowed it himself without condoning it, and acquits his angels of any guilt. He then sends his Son down to Earth to pass judgment on the couple.
In Paradise, the Son calls to Adam, who comes forth shamefacedly along with Eve. They are embarrassed by their nakedness. Asked if they have eaten from the tree, Adam admits that Eve gave the fruit to him to eat, and Eve blames the serpent for persuading her to take it. The Son first condemns the serpent, whose body Satan possessed to tempt Eve. He ordains that all snakes now must crawl on their bellies, never to carry themselves upright again. The Son decrees that Adam and Eve's children will bruise the serpent's head, while serpents will forever bite humans by the heel. As punishment for the couple, Eve and all women to follow will give birth in pain, and must submit to their husbands. Likewise, Adam and all men after him will have to labor to hunt and harvest food in cursed ground. After passing these sentences, the Son returns to Heaven.
Meanwhile in Hell, Sin and Death remain at the gate of Hell where Satan left them. Sensing that Satan has succeeded in his task, they finish the bridge linking Hell to Earth and begin to travel toward Earth to meet him. At the edge of Paradise, Sin and Death meet Satan. They

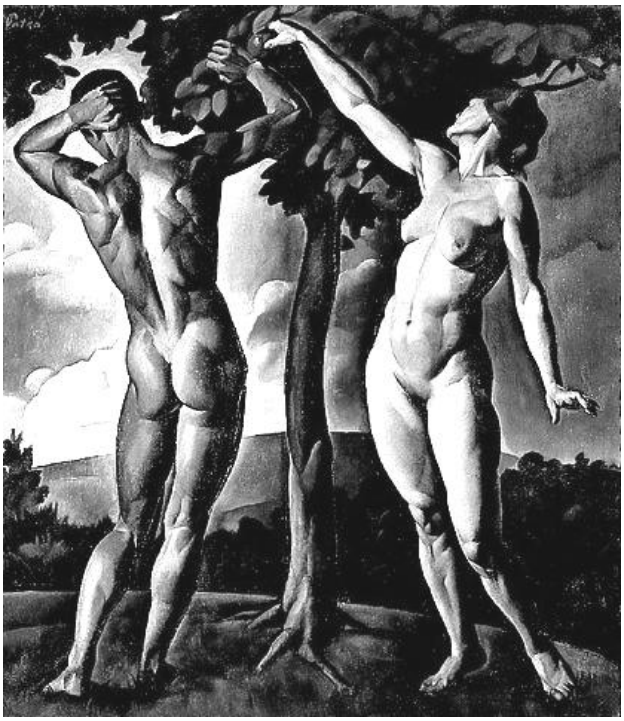
congratulate him for succeeding in his mission and promise him that they will infect the Earth. Death will corrupt all living things, causing them to die, and Sin will corrupt the thoughts and deeds of humankind. They also tell Satan that his success must have allowed them to leave Hell, proving that he has established his control over humankind and Earth. Satan thanks Sin and Death for their praises and urges them to hurry on their way to conquer Earth. Satan believes that he has in fact acquired the special powers Sin and Death spoke of, when in truth God allows them to enter Earth so that the Son can conquer them when he becomes human. Now, Satan goes back down to Hell, where his followers have been eagerly waiting his return. Satan speaks to them from Pandemonium, tells them of his triumph, and expects to hear riotous applause. Instead, he hears hisses signifying scorn for him and his devastating act. The devils have all been transformed into snakes, along with Satan, who did not understand the punishment the Son foretold. A grove of trees appears in Hell, with fruit that turns to ashes as soon as the snakes try to bite it.

Sin and Death arrive on Earth and begin their work. From Heaven, God sees that they have come to Earth and tells his angels that he will allow Sin and Death to stay on Earth until Judgment Day. After then, they must return to Hell and be forever locked up with Satan and the other devils.

God now calls for his angels to alter the universe. They tilt the Earth's axis or alter the path of the sun (the poem allows for both interpretations). Now humankind will have to endure extreme hot and cold seasons, instead of enjoying the constant temperate climate that existed before Adam and Eve's fall from God's grace. Meanwhile, Discord follows Sin to Earth and causes animals to war with each other and with humans too. Seeing these changes, Adam is sorrowful, and laments. He knows that the rest of humankind will suffer because of his disobedience, and wishes that he could bear all of the punishment upon himself. He curses life and wishes that Death would come at once to alleviate his misery. Instead, Eve comes to him. But Adam is angry; he blames and insults Eve's female nature, wondering why God ever created her. She begs his forgiveness, and pleads with him not to leave her. She reminds him that the snake tricked her, but she fully accepts the blame for sinning against both God and him. She argues that unity and love can save them in a fallen world. She longs for death and suggests that they take their own lives, but Adam forbids it. Eve's speech affects Adam. He becomes calm, consoling her and sharing responsibility for their fall. They must stop blaming each other, he says. They must live with their mistakes and make the most out of their fallen state. Remembering the prophecy that Eve's seed would bruise the head of the serpent, he feels that there is hope for humankind and advises that they obey God and implore his mercy and forgiveness. They return to the spot where they were punished. There, they fall to their knees, confess their sins, and ask for forgiveness.

Analysis

If Book IX presents the climax of Paradise Lost, then Book X presents its resolution, as the punishments that the Son hands out restore some sort of order to the world. Satan and the other supporting characters disappear from the rest of the poem, eliminating the source of human temptation and thus focusing the poem on Adam and Eve's regret. But Adam and Eve begin to redeem humankind with their repentance at the end of Book X. As a result, these characters will disappear from the story, and humankind's predicted redemption will take precedence as the story continues, with Adam and Eve learning about their fallen future.



Adam and Eve (1920)
Károly Patkó
oil on canvas - 128 cm (50.3 in) 113 cm (44.4 in)

The Last Supper, from Das Plenarium
Hans Schäufelein (German, Nuremberg ca. 1480–ca. 1540 Nördlingen)
Woodcut (hand-colored) Sheet: 3 11/16 × 2 11/16 in. (9.4 × 6.8 cm)

Section 0 Endnotes

Section 0 Endnote 1

The Siege Perilous at the Table Round
&
The Quest for the Holy Grail

In Arthurian Legend, the **Table Round** is patterned after the table made to commemorate the **Last Supper of Christ Jesus**. The **Siege Perilous** (Welsh: *Gwarchae*) is ***a vacant seat*** which was reserved by **Merlin** for the knight who would one day be successful in the quest for the **Holy Grail**: (Merlin warned Arthur that Guinevere—*his wife* would be the cause of the fall of Camelot which turned out to be true). Arthur is so deeply loyal to *both* **Lancelot du Lac** and **Guinevere** that even after them both betray him he cannot act in his proper role as king and punish them appropriately. Lancelot, who had been Arthur's best knight, was exiled from the kingdom for coveting Guinevere, and his place at the Table Round was thus vacated. Arthur had never found anyone worthy enough to sit at the table in this chair since his betrayal… and it was left empty to symbolize **Judas—*the apostle who betrayed Jesus***. The Siege Perilous was so strictly reserved that it was fatal to anyone *else* who sat upon it (cf. Luke 14.8-11—*supra*).

The **Siege Perilous** is based upon a half-remembered version of a ***Celtic kingship ritual paralleled*** in the **Irish Legend of Lia Fáil** ("Speaking Stone of Destiny" at Tara), which served as the ***coronation stone*** for the **High Kings of Ireland** and/or the **Gaelic Stone of Scone** used for centuries in the ***coronation of the monarchs*** of **Scotland**.

"Sir Galahad is brought to the court of King Arthur"
Walter Crane
"*King Arthur's Knights*," abridged from "*Le Morte d'Arthur*" by Henry Gilbert (1911)

In 1485, **Sir Thomas Malory** published **"*Le Morte d'Arthur*"**—an account taken from the **Vulgate "*Queste del Saint Graal*"**: The **Holy Grail** was said to be the cup of the **Last Supper** and used at the **Crucifixion** to have ***received blood flowing from Christ's side*** (*q.v.*). It was brought to **Britain** by **Joseph of Arimathea *the* "*tin-man*"** (*q.v.*), where it lay hidden for centuries. Arthur coordinated great spiritual expeditions to search for the ***enigmatic relic*** which had the power to heal all wounds, deliver eternal youth and grant everlasting happiness. The search for the vessel became the principal quest of the knights of **King Arthur**.

When **Galahad** *son of Lancelot and Elaine* ***Perevida*** *daughter of* ***Pelles of Corbenic the Maimed Fisher King*** arrived at Camelot, his name appeared on the siege destined for him—and, being the knight with the purest heart, who was not only chaste, but also a virgin without sins, Sir Galahad took the seat on **Whitsunday**, 454 years after the death of Jesus.

It was **King Pelles** who engineered the birth of **Galahad** by tricking **Lancelot** into bed with his daughter **Elaine**, and prophesied that Galahad would achieve the **Vision of God through the Holy Grail** and heal the **Wasteland**. The Wasteland is a Celtic motif that ties the barrenness of a land with a curse that must be lifted by a hero. It occurs in Irish mythology and French Grail romances, and hints of it may be found in the Welsh **Mabinogion**.

• •

The distraction of Guinevere and Lancelot's relationship led Mordred, King Arthur's illegitimate son by Morgause—his half-sister, to take over the kingdom. In the end, King Arthur was killed by his son in a battle over the kingdom. Camelot was destroyed at the end and no one took Arthur's throne. (*Cf. Yahweh and Ba'al and Asherah—infer.*)

Lancelot and Guinevere fall in love at Sir Galahot's castle in the Outlying Isles.
(Illustration from a French manuscript, ca. 1405)

Section 0 Endnote 2

Yazdism

At the centre of **Yazdism** is the ***supreme creator*** being known as **Yazdān**—the one universal and transcendent source of light and all good things including truth, wisdom and beauty. As part of it's deeply ***dualist belief system***, everything originates from the **Eternal Fire**—the **"*soul of the world*"** and *that* **"*the human soul is a spark of the Eternal Fire, to which it will return after death*."** Existing opposite Yazdān is **Duzakh**—the source of all evil and darkness in the world. Different Yazidi sects interpret the relationship between the two beings

differently and this is the primary distinction between the larger **Ahadism** and the smaller **Zamānism**.

Different Yazidi sects interpret the relationship between the two beings

differently and this is the primary distinction between the larger **Ahadism** and the smaller **Zamānism**. Ahadists hold to a directly monotheistic belief system under which ***all things arise from the uncreated creator*** *viz*. Yazdān, including Duzakh. Zamānists adhere to a more dualist understanding of the relationship between the two beings in which each are equal and opposite forces borne from the same force, thus believing Yazdān and Duzakh to be ***twin brothers***.

Exodus 3.2-5

[2] And the angel of the Lord appeared unto him in a flame of fire out of the midst of a bush: and he looked, and, behold! the bush burned with fire, and the bush was not consumed. [3] And Moses said: "I will now turn aside, and see this great sight, why the bush is not burnt." [4] And when the Lord saw that he turned aside to see, God called unto him out of the midst of the bush, and said: "Moses, Moses." And he said: "Here am I." [5] And He said: "Draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest is holy ground."

Judges 13.18-22

[18] And the angel of the LORD said unto him: "Why askest thou thus after my name, seeing it is secret?" [19] So Manoah took a kid with a meat offering, and offered it upon a rock unto the LORD: and the angel did wondrously; and Manoah and his wife looked on. [20] For it came to pass, when the flame went up toward heaven from off the altar that the angel of the LORD ascended in the flame of the altar. And Manoah and his wife looked on it, and fell on their faces to the ground.

[21] But the angel of the LORD did no more appear to Manoah and to his wife. Then Manoah knew that he was an angel of the LORD. [22] And Manoah said unto his wife: "We shall surely die, because we have seen God."

Whereas Ahadism considers that **Eternal Fire** is the ***creative essence of God***, through which the world was created and *that* ***God remains immanent within it***, Zamānism equates the **Eternal Fire** with **Zamān (Time)**, who is considered the **First Principle** and the ***primordial deity***. The world is the result of the struggle and consequent mixing between Light and Darkness, with neither spirit nor matter being intrinsically good or evil, but containing elements of both.

Ahadism considers *that* ***all humans will face judgment immediately after death***, and those that are deemed pure and righteous shall enjoy ***eternal life*** in **Paradise** (literally a "*walled enclosure*" and "*pleasure garden*"), whereas ***sinners*** will be ***purified*** in the **Eternal Fire** for ten thousand years. **Zamānism**, *on the other hand*, due to its belief that ***not all creation is good***, considers *that* ***humans are formed of both Light and Darkness***… with **Light** being ***a part of 'God,' experiencing a painful captivity in the material world***. Thus ***humans are condemned to a never-ending cycle of death and rebirth***; only by ***enlightenment*** can this cycle be broken, leading to the ***liberation of Inner Light*** and *its* ***return to God***. According to **Buddhist tradition**, finding '***the path***' to **Enlightenment** led from the ***pain of suffering and rebirth*** to **Nirvana—*a state in which the mind is at complete peace and the soul is merged with the Universe***.

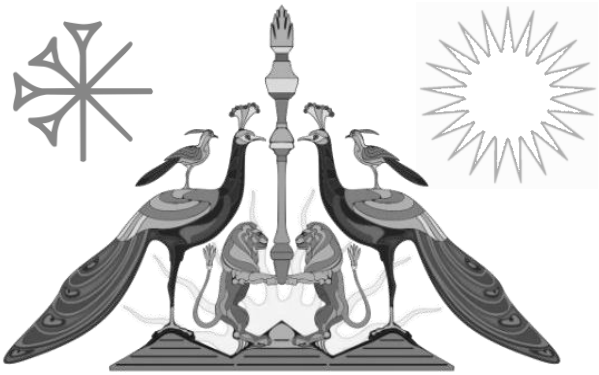
Mihr (Mithra of the Hurri-Mitanni *or* **Mithras in Latin)** was considered ***a supreme deity*** roughly one thousand years before mention in **Iranian** inscriptions and the **Indian Vedas**. Mihr was the personification of the **Illuminating Rays of the Sun**. Both **Mihr-Mithra** and the ***pure goddess*** **Anahit** (Armenian: Անահիտ) *daughter of the shepherd Aramaz* (*the first creator sun god in the Ancient Armenian pantheon, who was then superseded by the Persian god* ***Amarzd***) were condemned as **"*daevas*"** or **"*false gods*"** or **"*daemons*"** that were not to be worshiped.

Anahit was known by dozens of names by diverse peoples over millennium as ***mother*** and ***sister*** and ***wife*** of the **"*virgin-born*" *dying and rising god of the Sun***, such as **Dumuzid/Tammuz**… or **Attis**… **Mithras**… etc…, which began with **Semiramis**, spreading east into ***India*** and west into ***Rome***… which will bring about ***a resurrection of the dead*** in a ***final judgment*** and a ***restoration of the Universe as it was at the time of Creation***.

Dealt with in **"The Ever-Virgin Princess and the Dying and Rising God"**

Anahit
Mistress of the Beasts

Mithras
Slaying the White Bull of the Moon



The Islamic State and the Yazidi People

The Islamic State considers the ***blond-haired***, ***blue-eyed***, ***light-skinned*** **Yazidis sect**—*a religious minority predominantly ethnically Kurdish* to be **'*devil worshippers*,'** as their rich oral tradition integrates elements of ancient Iranian religions, such as **Zoroastrianism**, with **Judaism**, **Manichaeism**, **Gnosticism**, **Nestorian Christianity**, and **Islam**… from ***baptism*** (Christianity) to ***female circumcision*** (Islam) to ***reverence of fire as a manifestation of God*** (Zoroastrianism)… yet remains ***distinctly non-Abrahamic***.

Yazidi men who refused to convert to Islam are ***executed*** and ***dumped in mass graves***; many ***boys*** are ***forced to become child soldiers***. Yazidi ***girls*** are ***forced into marriages as child-brides***, ***subject to sexual abuse***, ***systematic rape*** and ***slavery***; the ***captive Yazidi people suffer devastating religious persecution***, ***horrific atrocities***, and ***genocidical massacres*** at the foul hands of ***radical Sunni militants*** fighting under the banner of the ***terrorist organizations***: **Islamic State of Iraq and Syria (ISIS)** and **Islamic State of Iraq and the Levant (ISIL)**.

Section 0 Endnote 3

Salome with the head of St. John the Baptist
After Guido Reni (Italian: 1575–1642)
Oil on canvas - 126.4 x 95.4 cm (49.8 x 37.6 in)

Mary Magdalene (ca. 1665)
Carlo Dolci (1616–1686)
Oil on canvas - 73 cm (28.7 in) x 56 cm (22 in)

Sangraal—the Holy Grail

Sangraal—the Holy Grail was said to be the cup used by Jesus at the Last Supper and by Joseph of Arimathea at the Crucifixion to received the sacred blood mixed with water flowing from the wound in the side of Christ, which was made by St. Longinus—the Roman centurion who pierced the side of Our Lord whilest He was hanging on the Cross: (St. Longinus, who was nearly blind, was healed when some of the ichor fell into his eyes, washing his sightlessness away).
Longinus accompanied Joseph to Britain, whereat he owned tin mines: (Tin alloy was mixed with copper to make bronze weapons). The Grail lay hidden for centuries… and the search for the vessel became the principal quest of the knights of King Arthur.

the Holy Grail appeared in a vision to Galahad and showed him that he was one of the three knights chosen to undertake the quest
kept in a mysterious castle surrounded by a wasteland
Many of knights of the Table Round sought out the Grail, but most returned badly wounded or killed.
Sir Bors de Ganis sees a vision of the Holy Grail whilst in a chapel with the baby and his mother.
Sir Galahad illegitimate son of Sir Lancelot and Elaine of Corbenic daughter of the Wounded Fisher King Pelles, renowned for his gallantry and purity as the most perfect of all knights, was the only one worthy enough to receive the Grail revealed to him and to be taken into Heaven
When the three knights who are untainted by sin
Sir Galahad, Sir Bors, and Sir Percival,
returned to their ship, they found the Grail already waiting for them there. They took it to the city of Sarras, just as they had been instructed. There, a great light appeared in the sky, and the Grail was lifted up into Heaven, forever beyond the reach of men.
a mystical island of Arwas—crusader town of Tortosa, this tiny island (also known as Ru'ad)

The Poor Fellow-Soldiers of Christ and of the Temple of Solomon also known as the Order of the Knights Templars discovered the Grail in Jerusalem, took it away, and hid it. Cathar monks handed off some, if not all, their treasures to the Knights Templar, another medieval Christian sect, for safekeeping.

Legend has it that many Templars fled to Scotland to take refuge there. Taking with them priceless religious treasures including the Holy Grail

the site of one of the Templars' last major battles. In 1300-1302 they occupied the fortress here, trying to launch a counter-strike against the Mamluks on the mainland. The offensive failed and the Templars on Ru'ad were captured and taken to Egypt for sale as slaves.

Section 0 Endnote 4

A Note concerning Sleep-Inducing Breast Milk

Cf. Zoroaster and the "sacred haoma" and "cow's milk"

Breast milk undergoes biochemical changes during a feeding; the consistency develops visually over the course of a pumping session from watery foremilk to creamier hindmilk. Protein foods such as milk and milk products contain the sleep-inducing amino acid tryptophan. Yet, consuming breast milk as such is unlikely to induce sleep, as the amount of the pineal hormone present in tryptophan is too small.

Breast milk produced at night contains higher levels the sleep-inducing compounds serotonin (a neurotransmitter) and melatonin (a hormone which also acts as a neurotransmitter). Thus, for tryptophan to have a sedative effect, it needs to enter the brain by crossing the blood-brain barrier. Additionally, since tryptophan uses the same transport system as other amino acids, it has to compete against them to enter the brain.

Important precursors to melatonin follow the circadian rhythm of tryptophan in breast milk, but the hormone itself is also present and increases during periods of darkness. Cataplexy, sleep paralysis and hypnagogic hallucination are also characteristic symptoms of the condition, though these symptoms are not always present in every case. Cataplexy is a sudden episode of loss of muscle function, which could range from mild weakness to a complete body collapse. Sleep paralysis is a temporary inability to talk or move when falling asleep or waking up. Hypnagogic hallucinations are vivid dreams that are often frightening and occur when falling asleep.

Cornelisz van Haarlem
A Monk and a Beguine (1591)
Oil on canvas - 116 x 103 cm

A monk squeezes a beguine's breast: (A member of several lay sisterhoods founded in the Netherlands in the 13th century). The explanation most often given of this picture is that it is a 16th century ***satire on the dissolute lives of those living in cloisters***—monks and nuns were frequently accused of ***drunkenness***, ***gluttony***, ***avarice*** and ***licentious behaviour***. The ***wine*** and *the* ***fruit*** would therefore allude to ***an immoral life***. In old museum catalogues, however, the subject of this painting is described as "the miracle of Haarlem."

According to the legend, a Haarlem nun was accused of having concealed a pregnancy and birth; it was believed that her motherhood could be detected by squeezing her breast: if milk was expressed, the accusation was true. The painting depicts the moment when a monk 'experienced in the medical sciences' squeezes the nun's breast. This is when the miracle occurred: **"*it was not milk, but wine that flowed from her breast*."** This proved the nun's ***piety*** and *innocence*. In this case ***the wine and fruit symbolize "a virginal life"***: Which explanation is the correct one remains the question.

⊥

"*Milk and Butter*"

As soon as a woman is sexually aroused, the small **Bartholin (bulbovestibular) glands** at the opening of the ***vagina*** secrete "tangy" ***mucus*** for ***lubrication*** of the ***entrance to the vagina*** during sexual excitement, making it easier for the ***penis*** to enter during ***sex***. The Bartholin glands are ***two small pea-sized glands*** on each side of the ***labia minora*** (*which mostly go unnoticed*): They are under the skin on either side of the ***folds of labia*** that surround the ***vagina*** and ***urethra***—*a tube that allows urine to pass out of the body*.

Female ejaculation occurs when ***fluid***—not necessarily ***urine***—is ***expelled from ther urethral opening during sexual arousal and/or orgasm***. This is different from the ***cervical fluid*** that lubricates the vagina during ***sexual arousal***. Certainly, some girls experience urinary incontinence and do "pee" a little during orgasm**…** squirting ***a faintly cloudy clear liquid*** (having ***salty*** components comparable to urine) released from **"*the female prostate*"** *viz.* ***Skene's glands*** (*v.i.*)… but ***female ejaculate*** is ***a thicker, whitish fluid*** that resembles ***much diluted milk*** (*containing some of the same components as semen*): This includes ***prostate specific antigen*** **(PSA)** and ***prostatic acid phosphatase***—*an enzyme that removes a phosphate group from a protein*: It also contains small amounts of ***creatinine*** and ***urea***, urine's primary components. However, the fluid released when "squirting" is **"*diluted urine*"** with a bit of ejaculate in it.

Female ejaculate comes from the **Skene's glands**—*two tiny structures located on either side of the front wall of the vagina* which secrete ***a faintly cloudy-clear liquid*** (*v.s.*) to lubricate the ***urethra opening—a mildly sweet antimicrobial substance*** (mostly ***prostate enzymes*** with just a hint of ***urea***) dubbed **"*nectar of the gods*"** in ancient India, and which the ancient Greeks compared to "***mead mixed with honey***": **"Honey"**—*a symbol of the bounty of nature* being **"*ambrosia*"** (ἀμβροσία), that is "the food of the **Greek Olympians**," often depicted as a "*life-giving*" ***ichor*** conferring "longevity" or "immortality" upon whomsoever consumed it—***see Haoma/Soma***.

The ***foods we consume*** are ***digested*** by the body and carried through the ***bloodstream*** to ***various glands and tissues***, including ***sweat glands***, the ***prostate*** and ***seminal vesicle*** (where ***seminal fluid*** is created) and *the* ***vaginal wall*** (where ***vaginal lubrication*** is created). The ***smell*** and ***taste*** of ***food molecules we ingest*** can be ***released through the secretions*** produced by these ***glands*** and ***tissues***, resulting in a noticeable difference in our ***body fragrance*** and ***flavour***.

Though most women do change in flavour during ***cunnilingus***, all women are different—but the general pattern is (*as follows*):

1) Musky scent and flavor (from the ordinary residue of sweat and mucus).
2) Increased wetness with less overall flavour.
3) Increased metallic taste just before orgasm. The latter is probably due to the seepage of plasma through the distended labial walls.

Hormones, **flora** and **uterine discharge** ***vary cyclically*** and ***by response to other stimuli***. The ***chemical composition of female ejaculation*** is different from ***urine***. The "tangy" secretion from the Bartholin's glands and/or female ejaculate is *essentially* ***filtered blood plasma*** (that is, the fluid your blood gets carried around in), which is slick and contains ***sugar*** and ***minerals***.

On the Ancient Psychedelic Rites of Women

For tens-of-thousands of years, the ***oracular cult of Sybilla*** (*i.e., prophetess, sorceress, seeress*) have used **entheogens** ("*generating the divine within*") that is **"*bio-chemical substances*"** to interpret ***dreams*** and *to* read ***augury***, uttering **'*witchy' predictions*** in ***ecstatic frenzy*** and ***ritualized ceremonies***, and influencing persons and politics through ***epiphanous intuition***. This female sect of ***thaumatourgós*** has its origins the ***paleolithic*** family, clan, tribe… wherewith whilest the ***men wouldst hunt game*** it was the ***women*** which ***gathered herbs, grains, fruit and nuts***, and so hadst ***firsthand knowledge of Nature***—this is especially true of the ***Neanderthal folk***.

No doubt it was such ***a woman*** which ***first "gathered fire"—the fruit forbidden***—forbidden *insomuch* as being the only part of the **"Tree of Knowledge"** which canst be consumed… and, *in doing so*, elevated to role of *we* hominids from mere animal to godlike status: Thus wert our progenitors banished from the **"Garden of Eden."**

Notwithstanding, it was *probably* ***a man*** whom wast first to *actually* **"create fire,"** having learned how to do so in observing ***the potential of sparks to start fires*** during the process of ***advancing flint-knapping technology***.

On Cannabis

Neolithic use of **"cannabis"** by the pre-pottery ***skull-worshipping death cult*** at **Göbekli Tepe** was commonplace 10,000 years ago… and at the ***Chalcolithic proto-city*** of **Çatalhöyük** (fl. 7000 BC).

The **Egyptian Pyramid Texts** (ca. 2350 BC) mention **cannabis** as the **"*shemshemet plant*"**; the **Assyrian culture** (ca. 11800 BC) knew it as **Azallu—*the* "*Drug for Sorrow*,"** *possibly* being the first recorded mention of cannabis use for depression. It was still being used medicinally 100 years later, in Egypt, and was noted in **Papyrus Ramesseum III** (ca. 1700 BC).

In the **Atharvaveda** (ca. 16000 BC), ***cannabis*** was called **"*bhanga*"** and was used "to relieve anxiety." It was again reported in Egypt, twice-more (ca. 1500 BC), in both the **Ebers Papyrus** and *the* **Hearst Papyrus**, as being useful as a ***poultice for infection*** and was even used vaginally for ***gynecological disorders***.

In the **Berlin Papyrus** (ca. 1300 BC), discovered at the ancient Egyptian site of **Saqqara**, where it was alleged to have been useful as ***an ointment for driving away fever*** (due to infection) and was *also* suggested that in ***burning cannabis***, described as **Kaneh Bosem** (translated as "*fragrant stalk*" or "*aromatic cane*"), the vapours as a fumigant were of medicinal benefit… which was yet known of by the Habiru… being mentioned as a **"*holy*" *anointing oil*** in the **Biblical Books** *of* **Exodus**, **Ezekiel**, **Jeremiah** and **Song of Songs**.

Surely, even being used by **Jael** *wife of Heber the Kenite* whence she seduced and murdered **Sisera** (*q.v.*).

On Serotonergic Hallucinogens

In the mid-14th century BC, the **Thracians** were using what was called the **"*leather tent*"** in which ***hemp seeds were placed in boiling water under a leather cover and the fumes inhaled***: **North American First Nations** *folk* erect a **"*sweat-lodge*,"** typically dome-shaped or oblong and made with ***natural materials***, which is used ceremonially in ***purification rituals* to encourage "*a sweating out of toxins and negative energy*"** that create disorder and imbalance in life: Similar ***therapeutic and meditative holistic healing*** of ***body***, ***mind***, and ***spirit*** with ***medicinal herbs***, known as the **"*temazcal*" *ceremony***, originated with ***pre-Hispanic Indigenous peoples*** in **Ancient Mesoamerican tribes of Mexico**, such as the **Aztec** and **Olmec**.

This ***millennia-old liturgy*** begins with the **"*precant*" *saluting the four directions***, representing the ***four elements***, ***asking permission*** to start ceremony—this being ***symbolic of entering the womb*** of the **Earth**. **Water**, mixed with ***freshly harvested aromatic herbs***, is poured over ***heated stones*** that are heated by the **Fire**, to create ***steam viz.*** **Wind** that, through ***breathing***, ***prayers*** and ***medicine songs***, result in **"*visions*"** which support the ***detoxification process of the body***, ***relaxing the mind*** and ***freeing the spirit***. Finally, the ***fully cleansed precant exiting the* "*womb*"** with ***a new perspective on life***.

On Use of Psychoactive Substances in the Stone Age

There are thousands of ***psychoactive plants*** with ***psychedelic***, ***intoxicant***, ***narcotic*** or ***deliriant effects***. One of the earliest recorded examples of the ***religious use of drugs*** is a substance that is called **"soma"** in the ***Vedic literature*** of **Hinduism** or **"haoma"** in the ***sacred literature*** of **Zoroastrianism**. A drink made from **"soma-haoma"** bestowed ***alertness***, ***strength***, ***virility***, ***insight***, ***healing***, and *even* ***immortality*** when it was ***consumed in ritual settings***. In the **Vedas**, "soma" was considered ***the elixir of the gods***, and it *also* became the name of ***the deity of the moon*** in **Hinduism**, **Buddhism**, and **Jainism**.

Psychoactive substances have been prepared and consumed from the earliest times of Hominoid existence, as is suggested by psychoanalytic ***archaeobotanical evidence*** found in **Upper Paleolithic and Neolithic artwork** (ca. 40,000 years ago); ***entopic imagery*** (produced during altered states of consciousness) and ***fragmentary evidence of fermentation*** in the deep history of hominid consumption.

During the **Chalcolithic and Bronze Age eras** (ca. 12,000 years ago) consumption of **Cannabis** and **Ephedra**—***an adrenaline-like stimulant*** *that does not induce visions but over-stimulates the* ***sympathetic nervous system****, which drives the* ***"fight or flight" / "fuck or feast" response*** *to induce a parasympathetic sleep-common to many different trance induction rituals*.

In fact, the very first thing **Noah—*"a man of the soil"*** did after the **Deluge** was to ***plant a vineyard*** in the ***foothills*** of **Mount Ararat**, ***make wine***, ***get drunk*** *within his tent*: (Cf. the ***transformation of water into wine***; Christ's first miracle at the **Marriage at Cana**).

and, once history's first vigneron became inebriated, ***he uncovered himself before his second-born son Cham*** (Genesis 9.20–21)—the first time alcohol appears in the Bible: (*Armenia's Karasì grapes are of the oldest grape varieties in the world*).

Refer to the Tome concerning "The Second-born son"

Hallucinogenic Beverages in the Ancient World

hallucinogenic brew is prepared. The two plants are species of Acacia tree and the bush Peganum harmala.

Peganum harmala (wild rue, Syrian rue, African rue) Increases breast milk production during lactation

Syrian rue seed contains chemicals called beta-carbolines. These chemicals cause many different effects in the body, including stimulant effects and hallucinations

abortion is frequent in animals that digest this plant [58] clearly warning that its therapeutic use to pregnant women should be prohibited. The signs of Peganum harmala overdose include hallucinations and neurosensorial syndromes,

Traditional medicinal use of the plant in Morocco as sedative and emmenagogue resulted in overdose and many case of poisoning were reported

Hallucinogenic beverages were consumed at **Eleusis**—*the home of the mysterious religious rites of Ancient Greece*.

beverage was beer made from grains infected with ergot—a fungus that grows on grains.

a beverage called kykeon, whose effects were described (by those risking death) as unmistakably psychedelic

psychedelic beer cult of Eleusis was replaced with the cult of Dionysus, the Greek god of wine (the Roman equivalent is Bacchus).

psychedelic original version of the Eucharist, women were the ones doing the brewing and leading the ceremonies. In order to silence this female-led method of communing with God, which may have started when our hunter-gatherer ancestors first started cultivating lots of grains and communing with their dead relatives, the males in the Christian church began to force us to drink regular wine with our stale crackers at communion, instead of psychedelic wine.

the Nazirite sect, who were "despised of men." like Saint John the Baptizer, were to abstain from wine, wine vinegar, grapes, raisins, intoxicating liquors, vinegar distilled from such substances, and eating or drinking any substance that contains any trace of grapes - to the point that as he neared death on the cross, Jesus said: "I thirst": (John 19:28). One of the prominent effects of crucifixion was overpowering thirst because of the loss of body fluids through open body wounds and perspiration. David had prophesied this Messianic event, saying: "They gave me also gall for my meat; and in my thirst they gave me vinegar to drink": (Psalm 69:21). Christ on the cross, when offered wine mixed with gall (or myrrh), a stupefying mind-numbing pain-killing bitter narcotic, he refused it after first unconsciously tasting of it).

Note that Jesus will not drink the wine mixed with myrrh or gall, which it was customary to give the condemned, in order to deaden their pain.

Posca
Man who offered Jesus vinegar
Name: Agathon

Pomegranate
Persimmons
(2500 BC)

The Golden Drink and Celestial Dew of Ecstasy

Candidates for **"soma-haoma"** include ***honey***, ***opium***, ***cannabis***, and ***psilocybic mushrooms***. The most likely candidate, *though*, is **"ephedra"***—and modern Zoroastrian priests still prepare a ritual drink called haoma using ephedra or related plants*.

The Golden Drink, Haoma, Celestial Dew of Ecstasy, Soma a concoction of male and female love juices

dew seems to be a type of endocrine nectar believed to drip down from the pineal gland or pituitary glands, or both into the body when the body is sexually aroused, and it was believed that when drank it was the aid in achieving both immortality and enlightenment.

a psychedelic drug called Adrenochrome produced by the oxidation of adrenaline (epinephrine) linked to schizophrenia and the LSD counterculture

euphoric

and life-enhancing benefit

A goddesses? menstrual blood was called the ?The Astral Light', being the ultimate source of manifestation, and in this regard it was directly equated with the mystical 'Waters of Creation' – the flow of eternal wisdom. Blood and sperm were the elixir of the gods. Male gods were invigorated when they drank a mixture of their sperm and menstrual blood and it was, they believed one of the keys to immortality. We can thank Judeo-Christianity for taking away the knowledge of one of our greatest gifts?the vital force of Soma, which consist of the fluids of life.

the plant was found on mountain-sides and gathered by moonlight and that it was consumed in the form of a liquid which was expressed from the plant and then mixed with milk and/or butter. It seems to have been used only as part of a fire-ritual. A golden liquid was expressed from the plant material with "soma-stones", filtered through wool and collected in a large bowl or "vat". In the course of this ritual a portion of the soma potion was used as a libation and was "sacrificed" to the flames. The remainder of the soma-liquid was apportioned among the celebrants who received it in individual bowls."

The Haoma plant is a central element in the legend surrounding the conception of Zoroaster. In the story, his father Pouroshaspa took a piece of the Haoma plant and mixed it with milk. He gave his wife Dugdhova one half of the mixture and he consumed the other. They then conceived Zoroaster who was instilled with the spirit of the plant.

According to tradition, Zoroaster received his revelation on a riverbank while preparing parahaoma for the Ab-Zohr (Zatspram 21.1), that is, for the symbolic purification of Aban ("the waters"). This symbolic purification is also evident in Yasna 68.1, where the celebrant makes good for the damage done to water by humanity: "These offerings, possessing haoma, possessing milk, possessing pomegranate, shall compensate thee"

Sacred haoma

a variant of ephedra, usually Ephedra procera (perhaps Ephedra sinica),

has its origins in Indo-Iranian religion and is the cognate of Vedic soma (Sanskrit सोम sóma) its consumption produced an ecstatic mental state

It is frequently mentioned in the Rigveda, whose Soma Mandala contains 114 hymns, many praising its energizing qualities. In the Avesta, Haoma has the entire Yašt 20 and Yasna 9-11 dedicated to it.

was a plant in Zoroastrian doctrine and in later Persian culture and mythology. It was widely used by warrior and poet as well as priest and seer, playing a part in their lives not unlike that of "mead" among the ancient Teutonic peoples. Mead—a fermented combination of honey and water—remains one of the world's oldest alcoholic beverages.

The Celestial drink

act of worship often involved the preparation, purification, and the offering of a sacred plant.(Iranian: Haoma) (Indian: Soma). It was mixed with water, milk, and other ingredients and offered as a libation to the gods.

according to which wine is presented to Kings as a substitute for nectar.

Haoma is a divine plant in Zoroastrianism and in later Persian culture and mythology

It was mixed with water or milk and other ingredients and offered as a libation to the gods.

Hōm Yazad is the epitome of the quintessence of the haoma plant, venerated in the Hōm Yašt, the hymns of Yasna 9-11. In those hymns, Haoma is said to appear before Zoroaster in the form of a "beautiful man" (this is the only anthropomorphic reference), who prompts him to gather and press haoma for the purification of the waters. Haoma was the first priest, installed by Ahura Mazda with the sacred girdle aiwiyanghana (Yasna 9.26) and serves the Amesha Spentas in this capacity (Yasht 10.89). "Golden-green eyed" Haoma was the first to offer up haoma, with a "star-adorned, spirit-fashioned mortar," and is the guardian of "mountain plants upon the highest mountain peak." (Yasht 10.90)

in post-Vedic literature such as the story of the "churning of the ocean", the soma-liquid is known as amrita. This is especially so in the literature of Buddhism where the name soma is almost unknown. Soma is also the name of a god, considered by Hindus to be the divine personification both of the soma-drug and of the moon. The moon was thought to be the receptacle of soma from which it is consumed (presumably over a monthly period) by the gods and ancestors.

At the time of the Mahabharata, Bhumi, the earth-goddess, approached Lord Brahma and asked him to save the earth from the Asuras (negative forces). Brahma responded by ordering the Devas (gods) to incarnate on earth to stop the influence of the Asuras. Brahma also requested Lord Vishnu to appear on earth as an avatar and Vishnu appeared as Krishna, the son of Vasudeva and Devaki. Devas either impregnated the wombs of earthly women or entered into their wombs and produced children that played a part in the demise of the Asuras. This is probably the source of the Immaculate Conception although Christians make it clear that Mary's womb was uncontaminated by Adam's original sin.

With the aid of the Devas, Krishna gradually annihilated the forces of the Asuras.

Arjuna is the son of Indra. In the Rig Veda, Indra is the greatest of the gods and he is a Soma addict.

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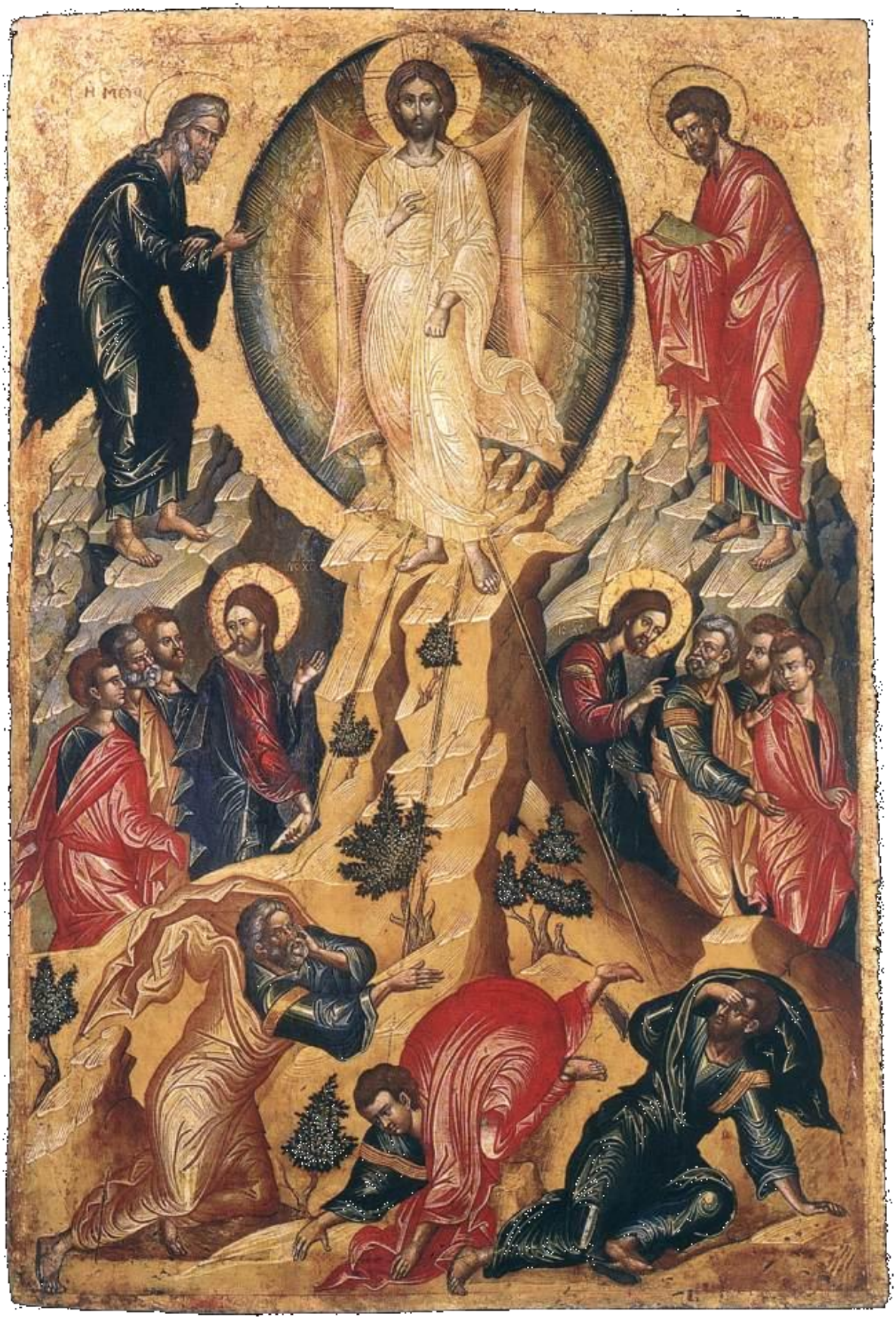
Colour Plates

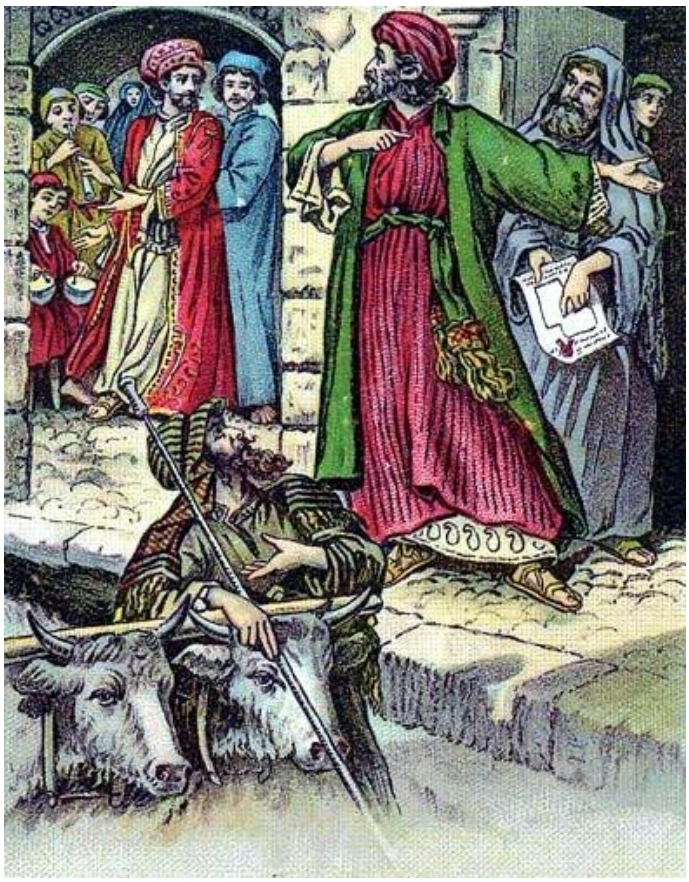
The Parable of the Great Banquet & the Parable of the Wedding Feast



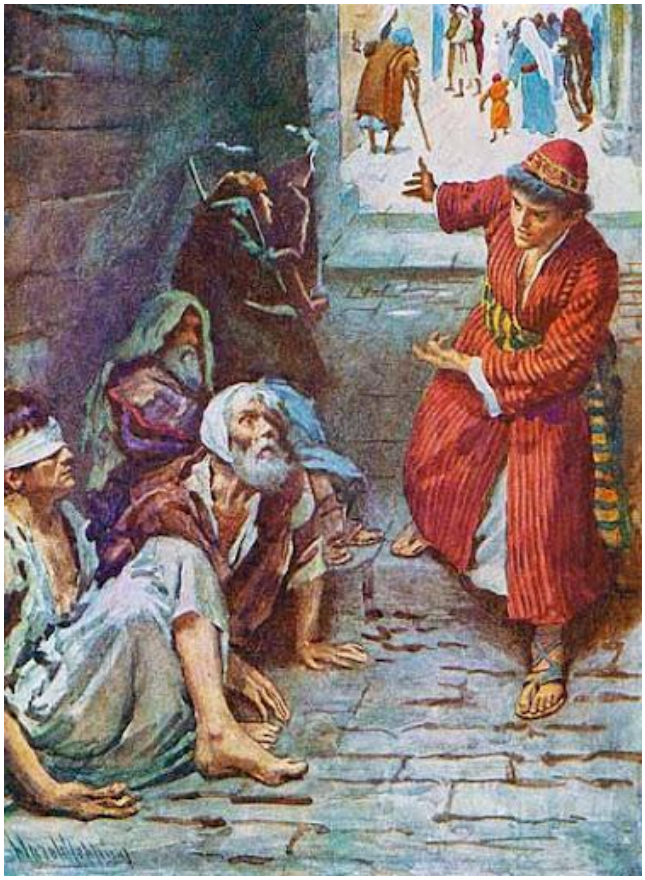
Transfiguration of Christ
Unknown Icon Painter, Cretan (active around 1550)
Height: 77 cm (30.3 in); Width: 51 cm (20 in) - egg tempera on wood

The Wedding at Cana, from Das Plenarium
Hans Schäufelein (German, Nuremberg ca. 1480–ca. 1540 Nördlingen)
Woodcut (hand-colored) Sheet: 3 5/8 × 2 11/16 in. (9.2 × 6.8 cm)

The Last Supper, from Das Plenarium
Hans Schäufelein (German, Nuremberg ca. 1480–ca. 1540 Nördlingen)
Woodcut (hand-colored) Sheet: 3 11/16 × 2 11/16 in. (9.4 × 6.8 cm)



Parable of the Grand Banquet
Unknown



Parable of the Grand Banquet
Unknown

"Sir Galahad is brought to the court of King Arthur"
Walter Crane
"*King Arthur's Knights*," abridged from "*Le Morte d'Arthur*" by Henry Gilbert (1911)

"Bringing the coronation stone from Scone"
after John Henry Frederick Bacon

Judith Slaying Holofernes
Artemisia Gentileschi (ca. 1612-1613)
Oil on canvas - 158.8 cm × 125.5 cm ((6' 6" X 5' 4") 78.33 in × 64.13 in)

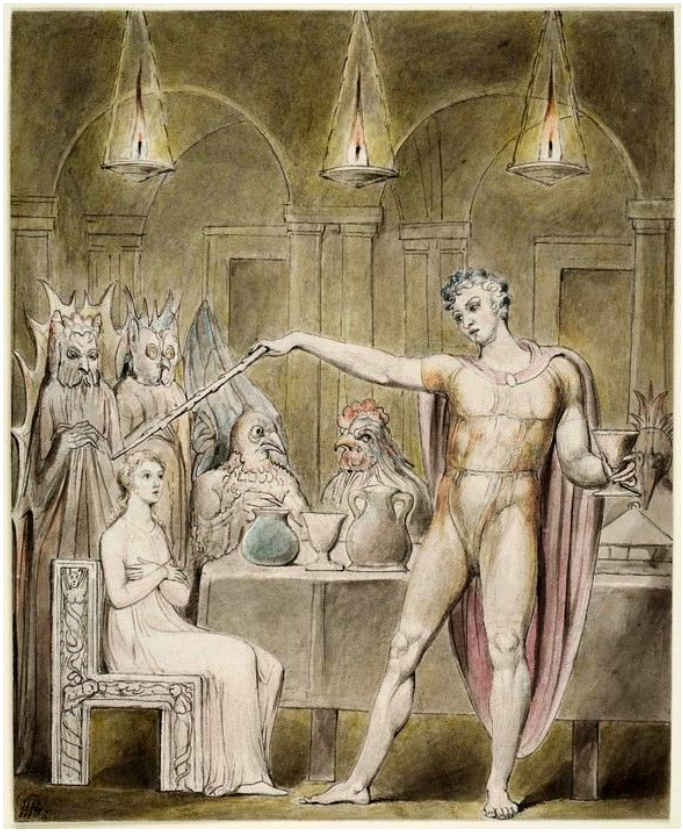
Lot and His Daughters (1617–18)
Giovanni Francesco
oil on canvas - 136.3 x 99.3 cm Guerrieri

Jael and Sisera (ca. 1709)
Domenico Guidobono
oil on canvas - 96 cm(37.7 in) cm (47.6 in.)

Salome with the head of Saint John the Baptist
After Guido Reni (Italian, 1575–1642)
Oil on canvas - 126.4 x 95.4 cm (49.8 x 37.6 in)

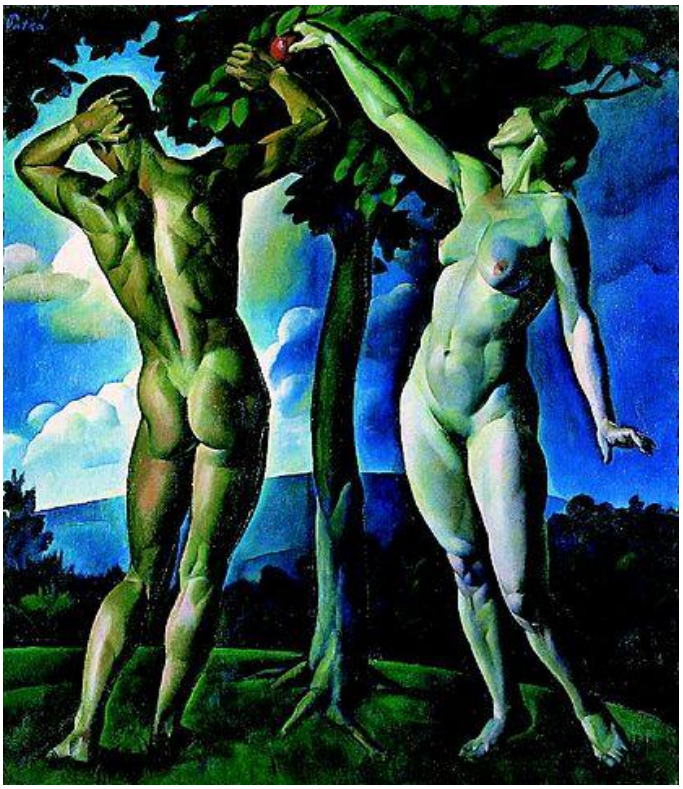
Mary Magdalene (ca. 1665)
Carlo Dolci (1616–1686)
Oil on canvas - 73 cm (28.7 in) x 56 cm (22 in)

Cornelisz van Haarlem
A Monk and a Beguine (1591)
Oil on canvas - 116 x 103 cm



The Lady Captured by Comus
William Blake (1815)

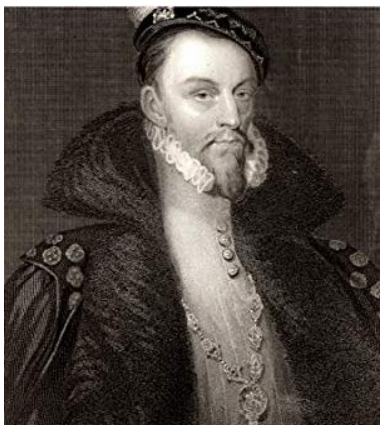
Blake's view of the situation suggests the stasis to which the Lady is reduced, by the power of Comus over her body, despite her mental resistance.



Adam and Eve (1920)
Károly Patkó
oil on canvas - 128 cm(50.3 in) 113 cm (44.4 in)

Chaucer

Milton



Sir Thomas Malory

(c. 1415 - 14 March 1471) was an English writer, the author or compiler of Le Morte d'Arthur, the classic English-language chronicle of the Arthurian legend, published by William Caxton in 1485. Malory's identity has never been confirmed, but the likeliest candidate is Sir Thomas Malory of Newbold Revel in Warwickshire. Much of his life history is obscure, but Caxton classifies him as a 'knight prisoner', apparently reflecting a criminal career, for which there is ample evidence, though he was also a prisoner-of-war during the Wars of the Roses, in which he supported both sides at different times.

The main plot of Zipporah's cryptic story, which contains a few large holes, is this: Moses, a fugitive from Egypt, where he killed a man for abusing a Hebrew slave, happens upon the seven daughters of Jethro, the Midian priest. The daughters are at a well in the desert, trying to water their sheep. Using brute force, chivalrous Moses scares off some bullying shepherds who are harassing the girls. A grateful Jethro gives Moses his daughter Zipporah in marriage, despite their religious differences. They marry and have two sons, Gershom and Eliezer.

A few years later, after God speaks to Moses through a burning bush, Moses sets out with his family to return to Egypt to free his people from slavery. During this journey, a strange incident occurs one night in their tent. God tries to kill Moses. Zipporah, somehow sensing that God is angry that their son isn't circumcised, immediately grabs a stone and cuts her son's foreskin. Cutting away the foreskin from the penis is a sign of identification among Hebrews, according to God's covenant with Abraham. Then she flings the bloody foreskin at his feet (whether "his" in the story refers to God, Moses, or the baby is unclear, and feet may be a stand-in or a euphemism for genitals). Then she says: "Surely, a bridegroom of blood thou art to me."

Reading the crucial passage in its entirety doesn't clear up much. "And it came to pass, on the way to the lodging place, that the Lord met him and sought to kill him. Then Zipporah took a flint and cut off the foreskin of her son and cast it at his feet, and she said: 'Surely a bridegroom of blood art thou to me.' So he let him alone. Then she said: 'A bridegroom of blood in regard of the circumcision.' "

To this day, no one is quite sure what Zipporah meant, but it did the trick. She saved Moses, and he went on to lead the Hebrews out of slavery. However, despite her bravery and quick thinking, Moses doesn't treat Zipporah especially well or act particularly grateful. Moses sends her and the children away before the Exodus from Egypt. Later, they reunite, but he may have taken a second wife, a "Cushite" or Ethiopian woman.

Several mysteries in this tale leave experts baffled. Why did Zipporah, a woman, perform the circumcision? Which son was involved? Was God himself the attacker, or did he send one of his minions? Why did Zipporah and Moses separate? Is the "Cushite" or Ethiopian wife of Moses referred to in the text Zipporah or another woman?

Tharbis was born in Cush, the daughter of King Merops of Cush and the widow of Kikianus. In 1544 BC, the Egyptian prince Moses led an army against the Cushites and defeated them at Saba with Tharbis' help, as Tharbis agreed to hand over the city in exchange for Moses marrying her. After the war, Tharbis insisted that Moses remain in Ethiopia as her husband, but Moses refused, instead returning to Egypt. Tharbis and her brother, King Bekila, visited Egypt to reward Moses with a special necklace, and they presented Pharaoh Seti I with tribute.